

THE BIBLICAL REVIEW

QUARTERLY

Vol. VIII

APRIL, 1923

No. 2

EDITORIAL

THEY TELL US THAT ONE OF THE GREAT NEEDS OF THE world to-day is optimism. Now, there is optimism and optimism. There is a noisy, superficial sanguinity that begets what the brilliant editor of *The Spectator* calls "the levity of irresponsible optimism." Then there is a more serious kind that rests upon statesmanship, militarism, education, science, the social consciousness, and so on. But of late, some of these have broken down, and the rest have so far failed to repair the damage.

The reason for presenting at this time Dr. McQuilkin's *Apostolic Optimism* is, that it responds to the cry of men's souls for some means of meeting the fears and trials and tasks of these times. Being based upon the supreme source of hope, it is contagiously hopeful.

But it is no mere bit of optimistic inspirationalism. In the presence of to-day's situation that sort of writing might easily sink to flabby sentimentalism, and we are all weary of that. But this is a sane diagnosis and a potent prescription. It is also a reminder that the church has been in the way of forgetting her *materia medica*, and it would refresh her memory. Or, to borrow the writer's own opening figure, he would remind every Christian of his privilege to belong in the apos-

tolic "succession of experience, a sort of inner ordination with the laying on of unseen, divine hands."

The timeliness of Dr. McQuilkin's paper is also apparent in its grasp of the false hopes that are being engendered by the occultism that so characterizes this generation, and also by the misuse, or over-use, of certain psychological principles now absorbing popular attention.

The Christian ministry at large needs a reminder that it has a greater message than it can find in literature or art or science or philosophy or ethics or history or current events. It has the Gospel of a divine power that makes the soul invulnerable to all "the slings and arrows of outrageous fortune," that casts out the demons of fear, selfishness, hatred, cruelty, and that puts eternity in men's hearts.

WHY IS IT THAT CHRISTIAN FAITH AND MODERN higher education clash at certain points? Rightly comprehended, education and religion cannot be mutually exclusive, hence they should not be antagonistic.

One of the greatest pitfalls in all thinking is that of immature conclusion or generalization. We are all trapped here, more often than we admit, and the college or university teacher shares this misadventure with the rest. Superficial and unwarranted interpretation of data lays down this or that dictum, and the business is done for teacher and student. It is here that much of our college teaching supplies the most serious question at present involved in the whole educational problem: How can the student's spiritual life be safeguarded in the educational atmosphere?

It is hardly enough to gather evidence and make charges; the whole situation calls for careful analy-

sis. Such treatment is found in Rev. Albert Clarke Wyckoff's paper, *Acute Unbelief*. This was the third lecture in a series recently delivered at The Biblical Seminary in New York upon the general theme, *The Sub-belief of the Educated and the Super-belief of the Ignorant*. The one preceding it dealt with *Chronic Unbelief*, and these two types of unbelief are brought into contrast in this lecture. Under appropriate headings Mr. Wyckoff takes up the nature, causes, and results of the malady of acute unbelief, and closes with certain hopeful suggestions as to its cure.

Not only does an analysis of unbelief suggest the analogy of disease, but we have here in reality a study in psychopathology, conducted, it may be added, by a specialist. Now, it is easy to indulge in railing accusations, with little substantiating evidence, or to submit proof merely as an excuse for those asperities that are so dear to contentious souls. But here is a psychologist's diagnosis of an unhealthy condition caused by the fact that many of those entrusted with the development of the adolescent and post-adolescent seem to lack proficiency in pedagogical dietetics.

The style of the paper exemplifies what we might term sympathetic rebuke—condemning an evil without becoming abusive of those who commit it, but endeavoring to point out their errors by offering indisputable facts and their logical interpretation.

THE GREAT SPIRITUAL AND MORAL LEADERS OF THE period covered by the Old Testament were the prophets. They were special messengers of God for particular occasions and situations, as distinguished from the priests, who conducted the worship of God in prescribed forms and exercised other stated functions.

To the average reader of the Scriptures a prophet is a prophet; called by that name he is sufficiently identified for all ordinary purposes of exposition. But a study of the Hebrew shows that the Old Testament writers employed several different words for which the English translation offers as a single equivalent our word prophet. This fact furnishes an attractive subject for exegesis, and, in *Prophet and Prophecy*, Dr. Winther takes up these Hebrew terms and explains the distinctive signification of each one.

This word study is prefaced by some remarks upon the prophecies in general, the reason for their study, and some suggestions as to its pursuit. Then comes the consideration of the individual words used to designate what we commonly express by prophet. It becomes apparent as this examination proceeds that the Old Testament writers did more than refer to a man in a general way as a prophet; with nice discrimination they selected a word that suggested the particular type of prophet he represented, as determined by his special function. Other designations employed to the same end are here briefly treated. The corresponding word in the New Testament is also discussed. A summary of the conclusions reached by such a word study closes the article.

It is a rather striking fact that the Hebrew of the Old Testament is so much richer in terms covering both prophets and prophecy than either the Greek of the New Testament or the English. This alone would suggest the value of the exegetical study of the whole theme in the Old Testament.

Part II, covering a similar study of the word prophecy, will follow in another issue.

THIS COLDLY MATERIALISTIC AGE IS NOT ENTIRELY lacking in souls with a lively and ever deepening interest in the things of the spirit. One evidence of this is the attention given to mysticism. The term is hard to define in a way to suggest to every mind the same idea, but in general it connotes the fullest and freest possible communion with God. There are, naturally, modifications and varieties of the idea. There are mystics of the ecstatic, and of the more intellectual, order. But the essential element in all is exalted spiritual experience and vision.

Occasionally in great literature, chiefly in poetry—the language of lofty feeling—we may expect evidences of mystical insight and experience. This expectation is justified, as is shown by such a study as that by Dr. Rufus M. Jones, *Mysticism in Robert Browning*.

Browning has been much criticised as being remote, recondite, and “deficient in expression.” Said one writer lately: “Browning was considered a poet so extremely obscure that it was necessary to found circles to study his poems; in fact a considerable amount of research was expended in seeking out his meaning.” Still he had something that lured the reader. Dr. Jones hits upon at least one reason for this attraction when, at the outset, he emphasizes Browning’s optimism.

This optimism, we are told, came from the poet’s basic conception of the universe. It was sound and real, resulting from his own observation and his deep conviction as to the reality, activity, power, and love of God. He was no rationalist. His central theme is the love of God, and his faith rested upon his normal, mature, experience, not in some sudden flash. Browning’s type of mysticism is analyzed, and contrasted with

Tennyson's "kind of waking trance," for he shows no tendency to trance or ecstasy. His mysticism is of the newer, "affirmative" kind, as distinguished from the older, negative kind. Numerous quotations illustrate this mystical element in the poet.

It is explained that mysticism is so called because it deals with "knowledge of acquaintance" rather than with "knowledge about." This principle of "first-hand instead of second-hand faith" is developed as the chief theme of the paper.

The references by Dr. Jones to the new, affirmative mysticism may be supplemented with this remark, lifted from a recent review of Cuthbert Butler's *Western Mysticism*: "The mystical mind, then, must be constructive; one that can absorb the purport of facts; thereby being distinguished from the vague mind, which is overwhelmed by facts."

IN THE WESTERN MIND EGYPT IS LARGELY ASSOCIATED with Old Testament history. Now and then some archeological discovery reminds us of its great past, but the affairs of Egypt as a modern nation receive slight attention.

Yet that land has to-day a people with high national aspirations which are in a fair way to be realized, so far as independence and constitutional guarantees go. Dr. McClenahan, writing upon *Evangelization in Egypt To-day*, gives us not only an informing, but a highly interesting and very cheering, account of conditions and progress.

One of the most hopeful things mentioned is the changing attitude of the Moslems—prejudice breaking down, minds becoming open to modern knowledge. Then there is the leaven of the Coptic Church, reform

movements in which were discussed in these pages by the same writer in January, 1920. There are about three-quarters of a million of these ancient Christians, and they are evincing a notable response to the progressive spirit of the age. This is very noticeable among the laymen.

The Protestant, or Evangelical, body numbers only about a hundred thousand, but their superior spiritual and educational characteristics reflect, more than in the case of the other groups named, the profound and moving influence of Western Christianity. They are the result of direct missionary effort. Most of their native workers have had special training, and there is in the Protestant body a strong evangelistic spirit as respects the Moslems.

Present political conditions encourage a closer association of all religious bodies in Egypt. Religious controversy has lately fallen off, and demands are frequent for a concise statement of the Christian faith. There is a tendency to inquire into the failure of Moslem civilization and the marvelous progress of Christian. Recent political changes have so far not hurt Christianity or its missions. Altogether the present outlook is distinctly encouraging.

R. M.. K.

APOSTOLIC OPTIMISM

By REV. HARMON H. MCQUILKIN, D. D., Pastor First Presbyterian Church,
Orange, New Jersey

I BELIEVE in apostolic succession. It is a sacred fact for which we must be ready to live and to suffer martyrdom if need be. Nothing short of a realizing acceptance of our lineal descent through grace from the band of Spirit-filled men who went everywhere preaching redemption for every believer in Jesus Christ will save our modern age from spiritual aberration and apostasy.

I am not thinking of an ecclesiastical succession; it is not a matter of orders at all. The real apostolic succession is not dependent on any external rites or processes. Its rubric is of the heart. It is a succession of experience, a sort of inner ordination with the laying on of unseen, divine hands; so that every member of the royal priesthood of believers shares in the privilege. The unbroken chain that binds us in holy fellowship with the apostles of the first century is formed of golden links of faith and hope and love, and is forged by the Spirit of God. When I have Paul's heart of flaming zeal for the Gospel of the cross, so that I will glory in nothing else and will know nothing else in my preaching to sinful men, then and then only am I a successor of his. When John's Gospel and John's Epistles and John's seraphic book of Revelation have been translated into the thoughts and affections and purposes of my daily life, so that they revolve about the

Sun of Righteousness as his did, I shall be in his apostolic line.

It is a glorious succession to be related to these New Testament apostles of our Lord. The modern man will find his whole mental horizon expanding under the influence it brings to bear on his thinking. It is just this fact that must be driven home on the average man and woman. There is a widespread opinion that the apostolic thinking is out of date. Nothing could be further from the truth. The perpetual timeliness of the message of the apostles is an increasing amazement to one. There is a stupendous freshness and applicability about it. It is never obsolete, never superseded, never remote. It has in it all the perennial appeal of sunsets and changing seasons and ebbing and flowing tides and the elemental experiences of life. These first disciples of our Lord speak every man's vernacular and use the idioms of each individual's experience. Their writings greet each new day with the dew of youth sparkling on every part.

Robert J. Burdette had a great lecture on *The Book of a Million Years*. Standing in the midst of all the literatures of the world, ancient and modern, this Book may say, like its Author, "Before any of these were, I am." In his volume, *Jesus Christ and the Social Question*, Professor Peabody says concerning certain of the apostolic writings: "It is as if one stood at night watching the moon rise from the sea, and saw the glittering light which leads straight to him, as though the moon were shining for one life alone; while in fact he knows that its comprehensive radiation is for him, and for the joy and guidance of a world besides. So the unexhausted gospel of Jesus touches each new problem and new need with its illuminating power,

while there yet remain myriads of other ways of radiation toward other souls and other ages, for that Life which is the light of men."

Take some of our modern emphases and witness their presence in sublime form in the apostolic literature. The psychoanalyst will find his studies anticipated in the seventh chapter of Romans, with a profoundness, comprehensiveness, and cogency that are truly marvelous. Stoddard, in his recent volume, *The Revolt Against Civilization*, has nothing on heredity that for newness and weight can be compared with the latter part of the fifth chapter of Romans, in which Paul traces our ancestral line back to the first Adam and then up to the Last Adam, who pours into the believer's life all the hallowed powers of the Heavenly Father. That is a heredity that brings Heavenly fruitage into the gardens of the heart. The scientist, dwelling confidently on the principle of natural selection, may find something to awaken his wonderment when he turns to the first chapter of Ephesians and reads there the measured statements regarding "supernatural selection." The doctrine of divine election is just the principle of selection with the s left out and God left in. The study contained in those few verses is as modern as the last word that has been written by any scientist, and far more important for "the wayfar-
ing man."

This brings us to the consideration of Apostolic Optimism, a theme which, paralleling the foregoing subjects of modern thinking, is found deeply imbedded in the writings of the apostles in the New Testament. There is nothing that is true in all the literature, whose name is legion, coming from the busy pens of the occult psychologists of our day, particularly in its bear-

ing on the reaction of mental states on the whole life of the individual, which has not been treated in all its broad principles, untechnically of course, but accurately and profoundly, by St. Paul and his fellow apostles. How is this, for instance, for an example of New Thought: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus?" Where would one go to discover a formula so penetrative, exalted, and powerful? Trine's *In Tune with the Infinite* even at its best could never be more than an elaboration of this succinct apostolic utterance.

Doubtless the church has erred in not giving adequate prominence to the New Testament teaching on this important subject. Life is full of situations that baffle and depress the mind. A subtle law of spiritual gravitation tugs at us to pull us down, and superior forces must be found to counteract this downward pull, if we are to triumph. Christianity is precisely the force that is abundantly able to overcome every depressive influence in the realms of character and spirit, with its transcendent facts, supernatural transactions, and life-producing forces. The incarnation of Jesus Christ, issuing in the redeeming cross and the empty sepulcher, is the all-powerful alterative in the *materia medica* of the spiritual life and the one sure exhilarant, which brings no subsequent collapse.

Calamitous, therefore, has been the lack of a proper recognition of a radiant and rock-founded optimism in the lives and literature of the primitive Christian church. Multitudes, weary with the hard struggles of the daily round, harassed with jading cares, and tor-

mented with haunting anxieties, have cried out to the preachers for the bread of an inspiring message from God, and have been given a stone. Too often the pulpit has been remote from the everyday life of the people. Its message has not gripped and it has not helped. Consequently, first a few, then more, then a vast multitude, hungering for something that would satisfy the cravings of the heart, are found seeking after other teachers, who hold out promises of help on the rough way of life. Granted that not in every case is the motive right, that more than a few hanker after the loaves and fishes rather than the Bread of Life in their quest after new teachers, nevertheless it must be admitted that, had there not been a fatal dearth of the rising inflection of hope and victoriousness in the proclamation of the church, there would not have been created the heart vacuum into which the brood of new thought cults have rushed. "Optimism," said a speaker at the meeting of the American Association for the Advancement of Science, held a short time ago in New York, "is an essential in the conservation of our present stock of human energy."

The need is for "the whole counsel of God," a symmetrical evangel, that will meet all the varied needs of the human heart. It will not avail to hurl anathemas against the cults which have invaded the territory and usurped the holy functions belonging to the church of Christ, the bride of the Lamb. The crudities and enormities of many of these cults are only too patent to anyone who studies them with care. Some of the most popular of them are nothing but a revamping of Oriental heathenism, with a thin veneer of Christian verbiage to hide the ghastly structure of anti-Christian, atheistic teaching that forms the real body of the sys-

tem. It is the duty of Christian teachers to warn the unwary of the deadliness of these errors, especially in view of the insidious and almost fanatical propaganda of proselytism that is being carried on among members of our churches by the devotees of these false and ruinous cults.

But this negative ministry, good and necessary as it is, will not be sufficient. The church must give the people all that is good and true in the teachings of Christian Science, Divine Science, Home of Truth, New Thought, etc. Now the element which these groups have struck upon, and which gives them a great part of their popularity to-day, is just the element of victorious optimism in the face of all circumstances. In other words the promoters of these cults have seized on this partially inhibited part of the New Testament Gospel, and through it are drawing away hungry and unsuspecting souls after them. Let the preachers and teachers of Christianity, then, go back and restudy the writings of the apostles, and catching for themselves the blazing light of eternally triumphant joy on the faces of these heroes of faith, comrades of the conquering Christ, let them radiate it in prayer and sermon and lesson until the ranks of distressed and anxious worshipers have caught it and have been made glad in the possession of it. This and this only will save multitudes to Christ and to His church.

Everywhere on the pages of the New Testament we witness this exultant optimism. We breathe it as a Heavenly atmosphere. The early Christians were carried up into Heaven in this holy and hallowing confidence in the sovereign Saviour as in a chariot of fire. Through defamation and seas of blood they journeyed on, "more than conquerors through him that loved

them." There was no complaining and there was no depression of spirit. They suffered and died with shouts of triumph on their lips. "If God is for us, who is against us?" is their challenge to the world. Poverty had no terrors for these early disciples of Jesus, for their riches were "the unsearchable riches of Christ," their treasures were being laid up in Heaven, where moth and rust and thieves could not take them from them. Condemnation at the hands of magistrates did not terrify them, for had they not been justified by God through their faith in Jesus Christ, so that there was no condemnation to them any longer? Looking at the unseen and eternal things, these followers of the Crucified One faced all earthly contingencies and the last great certainty, called death, calmly, trustfully, victoriously. One of these choice spirits declares, "This is the victory that overcometh the world, even our faith."

It is this atmosphere we need to breathe again. This is the confidence that will emancipate us from our fears. It is this attitude that will make us invincible. The followers of Christ in the twentieth century need an infusion of the holy optimism of the followers of Christ in the first century. Their words as they are found in the New Testament records are protoplasmic, vitalic, propulsive. They are steeped in experience, and are weighted with Heavenly implications until they bulge and stagger under the load. The words in which we couch our spiritual experiences are often pale, anaemic things, without life and without force. They need a blood transfusion from the full arteries of the apostolic life in Christ. They knew Him, and they conquered. "I can do *all* things in Christ that strengtheneth me," says Paul. No wonder they were always con-

fidant, always victorious. They were the companions of God, with whom all things are possible.

Some one has called the Hebrew prophets "God-intoxicated men." The epithet may be applied with even greater force and richer meaning to the apostles. "God-intoxicated men!" "Be not drunk with wine * * * but be *filled* with the Spirit." And so there is a naturalness, a spontaneity, about the optimism of the apostles that is painfully lacking in much of the optimism of our day, which seems often to be forced and artificial. Theirs issued from a fountain; ours from cisterns, and often broken ones at that. Theirs was the result of a holy companionship, a divine guardianship; ours most often dribbles out from a philosophy. The pressure behind theirs came from the great, loving, pitying heart of God. Their optimism was the optimism of a little child in the home, care-free because "He careth for you." "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" "My God shall supply every need of yours according to his riches in glory in Christ Jesus." "All things work together for good to them that love God." It is a fountain of life pouring out its clear, cool waters of trust and hope and peace from the living Lord.

The sweep of the optimism of the apostles is most significant. "In nothing be anxious." It was no fair weather disposition. The clouds and the driving rain could cast no dark shadow over it or drench it into limpness. Like the Scotch heather or buffalo grass on our Western plains, it was the sturdy plant of storm and drought, of winter's chill and summer's fierce heat. "In everything give thanks." It was an all-inclusive optimism that came to possess the apostles.

Look at St. Paul's own experience. Here, for instance, in the twelfth chapter of Second Corinthians, he is telling us about the thorn in his flesh, the messenger of Satan to buffet him. Three times he beseeches the Lord to remove it from him. We may not know exactly what it was that constituted this thorn, but we do know that it was a thorn and that through it the devil did buffet him, and that is the important thing about it all for us to know. Well, when all Paul's cries and all his pleadings are before the Lord, the answer that comes back to that much buffeted man is this: "My grace is sufficient for thee; for my power is made perfect in weakness." Now the optimism, yes more, the faith, of many a man, less well acquainted with God, would have gone to pieces on that answer from God, and he would have turned away in rebellious anger against God, saying prayer is all for nought and God does not care. But what reaction was awakened in St. Paul's heart by that selfsame answer? "Most gladly therefore will I rather glory in my weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." Just put that example of New Thought alongside the blatant demands that are often made to-day for the removal willy-nilly of the thorn of sickness, trouble or sorrow, and see how it towers above them as mountains tower above dark ravines that lie at their base.

Glance at the catalogue of Paul's adversities as he gives it to the Corinthians in 1 Corinthians 4:10-13: "We are fools for Christ's sake, * * * we are weak, * * * we have dishonour. * * * We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, * * * being reviled, * * * persecuted, * * *

defamed * * * we are made as the filth of the world, the offscouring of all things." Or this in 2 Corinthians 11:23-30: "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness."

And yet, in spite of all these multiplied foes to his life and comfort and peace of mind, this comrade of Jesus lived a life of unbroken triumph in the Lord. And when he stood face to face with the grim and implacable enemy called Death, he shouted, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." He knew his Lord and took His promises at their full face value and cashed them and was made rich in hope and courage thereby. To every sufferer of every age, Paul can say, "I yet more." Yet he never whines, never murmurs, never faints.

This is what this sturdy apostle of the Christ does with his untoward circumstances: "We also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation,

hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit that was given unto us." That is not only triumphant endurance; it is collaboration with the Lord, wherein the "flailings" of life are turned into ministers of enrichment for the one who bears the blows. It is the highest reach of Christian faith. It is the harnessing of the untamed broncho of the wild prairies and putting it to work. It is pressing the alien enemy into a servant to do the bidding of the one it came to harm. Can there be anything finer in human life? Yet that is the scope and the character of the apostolic optimism. A super-circumstantial optimism, not depending on sickness or health, sunshine or shadow, life or death. Where shall we go in all the literature of the modern psychotherapists to find anything that even remotely approaches this apostolic achievement in the manipulation of life's circumstances for beneficial ministries to the soul. So much of the modern thought on this subject is of the earth earthy; this is from above. The accent of God is in it. The power of God throbs through it. The everlastingness of God fills it. And this is the optimism the church and the preacher have to preach and to live among the people who thirst for the power to rise superior to the cares, trials, apprehensions of their daily lives.

Strong in Thy strength all right to do,
Life's battle I can win;
And, in Thy strength, will put to flight
Each soul-destroying sin.

Strong in Thy strength to live or die,
I'll trust Thee day by day;
And, in Thy strength will be content
That Thou should'st choose my way.

Strong in Thy strength O let me be
Till victory is won;
And, in Thy strength, at length I rise
To hear Thee say, "Well done!"

The secret of the optimism of the apostles has already been hinted at. Let us gaze into that secret a little more at length. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." The late Dr. Arthur T. Pier-son once said in a sermon I heard him deliver in Pitts-burgh: "The trouble with us is, we put our circum-stances between us and Jesus Christ, when we ought to put Jesus Christ between us and our circumstances." And that is precisely what the apostles did do. They put their redeeming, transforming, conquering Lord be-tween themselves and their circumstances, and so they could interpret those circumstances in the light of His Heavenly purpose for them, and they could lay hold of those circumstances by His mighty power and press them into bondage to their welfare, and they could sing praises in the prison at midnight and bring on earth-quakes and bring men to Christ, and incidentally enter into liberty themselves in the Lord's own good time and way. "God will take care of you," we sing in our church services. I wonder whether we have any such realization of what we are singing as St. Paul would have if he were side by side with us singing this hymn. I wonder.

And there is this high quality to the apostolic op-timism also, that it did not try to "work" God. These disciples of Christ never appear to have thought of their Lord as an asset to be used for the sake of their own comfort or success. They did not seek to manipulate God; they worshiped before Him like the seraphim in

Isaiah's vision. They waited upon God to discover what His will was for them. Then they went away cheerfully, joyously, to work out His will. They never issued any sight drafts on God to be cashed instant. They were not always so certain, as some of our moderns are, that this or that in our outer environment is His will for us. For instance, health was not always to be assumed as part of the program and purpose of God for these men. They never said, for instance, that Christ died to deliver our bodies from sickness and our souls from sin. They were sure about the second, but not about the first. Paul's thorn contradicts any such declaration about the cross standing to condemn every believer who is sick. They prayed as their Lord prayed before them, "If it be possible," and, "Nevertheless, not my will but thine be done."

The fact is that the apostles were more or less unconcerned about their earthly fortunes. They counted not their lives as dear unto themselves, so they might finish their course and glorify God in Jesus Christ by witnessing a good confession, whether by life or by death. Whether they lived they lived unto the Lord, and whether they died they died unto the Lord, and so it was well with them both in life and in death. Just beyond the headsman's ax was the "crown of righteousness;" on the other side the grave was the impending resurrection; just beyond earth lay Heaven with its ineffable glory; and to be absent from the body was to be present with the Lord. Their logic was this: "To me to live is Christ; and to die is gain." That kind of living is simply insuperable against every assault of man or devil.

The preachers ought to pour fourth from their pulpits the healing streams of this sturdy, Christ-begotten

optimism upon their people Sunday after Sunday. The secret of it all, in the life of intimate and tender fellowship with God in Christ, should be held before the wondering eyes of men and women who crave victory in their everyday lives. The path of prayer is the path of power. And it must be the prayer of devoted companionship. Newman once defined prayer as "conversation with God." Like Brother Lawrence, people must "practice the presence of God" every day and every hour. Every circumstance must become a burning bush from which He speaks. All the ground whereon our feet are called to stand must become "holy ground" because He is there. Like George Müller, who read God's Word through in course more than a hundred times during his lifetime, they who would become possessors of the buoyant optimism of the Spirit-filled, Word-possessed apostles, must "meditate on the word day and night." And when they pray they will get answers as Müller got them and as St. Paul got them and as St. John got them. "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have [received] the petitions which we have asked of him."

But prayer of this sort is really a life. Many people think of prayer as an occasional invasion of God's presence to ask a favor. Suppose a stranger on the streets of any town or city should go into one of the banks and ask for a hundred dollars. That prayer would not be answered unless the man making the request had some interests in that particular bank. Banks do not give out to those who have put nothing in. Neither does the Lord. "Draw nigh to God, and he

will draw nigh to you." Deposit your love, your faith, your obedience, and you may draw out from the bank of Heaven "whatsoever ye will." This the apostles did, and their prayer life lifted them into unbroken triumph in the Lord. We must get into the secret of the praying of the early disciples, if we would get into their amazing victoriousness. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

The secret may be ours. Emerson in one of his essays says that whatever any man has done, is not utterly beyond the reach of any other man, just because there exists an identity of nature and capacity among members of the human race, and this basic identity, he says, should stimulate every man to his best endeavor. However much we may question the application of this principle in certain lines of achievement, there can be no question that the way to God in Jesus Christ lies open to whosoever will. The apostles had no monopoly on the privilege of such a fellowship with the Lord as brings the abounding optimism they enjoyed. The most obscure man and woman in the church may overtake the faith and experience of Paul or Peter or John, provided they will yield themselves in wholesale surrender to the will and work and worship of the Lord Jesus Christ, as these men did. God has no favorites. "God is no respecter of persons," said one of these men. The way to sainthood is open to all. The path to apostolic optimism is for every last person whose face is set resolutely toward the Lord who bequeathed His peace to His disciples, and who said to them, "These things have I said unto you that my joy may be in you, and that your joy may be made full." Christ is not only "wisdom and righteousness and sanctification and

redemption" for us, but He is joy and peace and triumph for us as well. Let us but cultivate His acquaintance, or, to use the better language of revelation, let us but hear His voice and open the door to Him, and He will come and sup with us, and we with Him.

And that is just the sequel to all the optimism of the apostles. "The peace of God shall stand guard round about your hearts and your thoughts in Christ Jesus." That is it. That is what men and women are striving feverishly after in these latter days. They are sitting up into the late hours of the night, poring eagerly, wistfully over the pages of books that profess to tell them how to be happy, how to live without worry. There never was a time when the masses were so bent on happiness as at present. The printing presses are kept busy producing the literature of emancipation from fear and fret. The fatal defect of much that is written and spoken upon the whole subject is that it is a house builded upon the sands.

Suggestion is a capital psychological process, but it is only a process. The fundamentally important thing is whether or not the suggestion in any given case is true. The prolonged reiteration of the existence of some state or condition that is in fact impossible for one may serve as an anaesthetic to the mind, but it can never create the objective reality. For instance, one may reiterate the denial of sin, sickness, and death; nevertheless, sin, sickness, and death go marching on in spite of the denials. Sin is not to be eradicated by mental suggestion. It required the death of the Son of God to condemn sin in the flesh. And nothing short of a real participation with Him in His eternal triumph over sin will ever serve to free us from its

deadly grip. And this participation is to be accomplished, not by any jaunty philosophy of denial, but by a living faith in the crucified and risen Redeemer. The Beloved Disciple says that, if we say we have no sin, we are liars and the truth is not in us. It is difficult to understand how a structure of lies can effect the emancipation of the mind. There are vast numbers of psychic "dope fiends" all about us. They are drugged with suggestive opiates. We cannot escape the ills of life by flight. Regeneration must precede suggestion, or nothing more than mental suppression can be hoped for. The human heart knows the difference, and sickens by and by under the influence of the hypodermic needle of mental suggestion. Cauterization of the mind is quite another thing than its transformation through the agency of the Holy Spirit.

This is not to say that mental suggestion is not good and needful in its proper place. Far from it. For years I have held firmly the validity and desirability of mental therapeutics, when scientifically practiced. The mind exerts a powerful influence over the body. The subconscious mind, reached and influenced by suggestion, can do much to correct many forms of disease—those that are functional, and possibly some that are organic. Hudson's *The Law of Psychic Phenomena*, written over thirty years ago and still a storehouse of valuable information on these questions, cites the marvelous cures wrought by the French suggestors, for instance, the famous Bernheim, whose methods are largely those of all later psychotherapeutists, including Emile Coué, whose recent visit to America has created such excitement. The practice of psychotherapy ought to be standardized and put into general use under regularly licensed operators, who would rank in skill and

reliability with the practitioners in the regular schools of medicine. Dr. S. Wier Mitchell of Philadelphia used suggestion as well as drugs in his long and illustrious practice in that city. The same is true of Dr. A. T. Schofield of London, Dr. William Sadler, and other equally well known representatives of the medical profession. Within certain defined limits suggestion is a most valuable method for the reconstruction of bodily and mental conditions.

I believe also that our faith in the great realities of the Gospel might well take the form of confident suggestions to ourselves concerning our incalculable inheritance in Christ. Indeed, most of us need to formulate our faith in just this way, and then unceasingly reiterate it to ourselves day by day. It would work wonders for most of us. But when we wander outside the realm of the divinely provided and divinely assured possessions of the mind and heart, we delude ourselves and build a superstructure of confidence that is doomed to topple over in the day of testing. How much better to suggest to oneself, "My sins have all been blotted out through the atoning sacrifice of my Saviour," than to repeat the empty, false suggestion, "Sin is unreal." The one purifies the soul, the other stupifies the soul. But it is not stupefaction we want, for the day will come here or hereafter when the sense of sin will reawaken with terrible force. Let men freely practice auto-suggestion with the things Christ has brought us; but let them first make sure that they have fulfilled the conditions laid down in His Word, such as faith and obedience, which admit them to the possession of those things. Unless my faith rests on His vicarious sacrifice, I have no right to suggest to myself that I have been set free from my sin, for it is written, "Without

the shedding of blood there is no remission of sin." The church to-day ought to lead her members into what may be called evangelical suggestion. The circle of such evangelical suggestion should run the whole gamut from forgiveness of sins, up through all the furnishing of the heart for the duties and trials of life and on to the final glorification in Heaven, when we shall be made like Him, when we see Him as He is.

Think what this apostolic optimism, for that is exactly what it would be, would do for weary, distressed men and women on the dusty highway of the years. To use St. Paul's own expression, it would throw the peace of God like a garrisoning army around our hearts and our thoughts in Christ Jesus. And the black hordes of worry and doubt and fear and temptation would be hurled back into the darkness whence they come to torment us and frustrate God's purposes of grace for us. Our minds would become closely guarded enclosures of the Lord, and He Himself, neither slumbering nor sleeping, would keep us, according to the Heavenly confidence of the One Hundred and Twenty-first Psalm.

Now all this belongs to us as the inheritors of salvation in our Lord and Saviour Jesus Christ. The apostles were enriched in mind and heart beyond all power of computation, because they laid hold on their possession in the Lord. They lived and labored and died at last in the conscious security of those who are in Christ Jesus and who can therefore never be hurt. Their daily lives were filled with exuberant joyousness and triumph. "My cup runneth over," they could say daily.

I wonder whether we the children of nineteen centuries of Christian privilege begin, even begin, to realize

what a charmed life those martyr spirits of the first days of the Christian religion lived, as they walked by faith with the living Christ and gazed with rapture on His shining face and listened to His voice of divine authority as it rose high over all the seducing voices and all the threatening voices of the world. And then, if we pause to consider that we too may live this life and be more than conquerors over all the enemies of our peace of heart in time and through eternity, we shall become possessed of the evangelical optimism of those same men, who fought a good fight and have entered into the glory of the Lord forever in Heaven.

ACUTE UNBELIEF

By Rev. A. C. WYCKOFF, author *The Science of Prayer*, *The Unbelieving Psychologists and the Christian Faith*, *The Non-Sense of Christian Science*

As the skillful physician distinguishes between chronic and acute disease, treating each according to its nature, so the psychologist distinguishes between chronic and acute unbelief, treating each according to its nature. It is true that many of the symptoms are the same, for all unbelievers center their fire of denial upon the most conspicuous religious truths, and yet there are fundamental differences. Chronic unbelief is constitutional; acute unbelief is institutional. We regret that there is not time to deal with both in this article.

Chronic unbelief is an attack from which the victim does not recover with normal rapidity. Because the moral or spiritual constitution of the person is sub-normally weak and has not the power to throw off the toxin of doubt in a strong and healthy manner, the ailment hangs on until it becomes deep-seated and chronic. Acute unbelief is an attack from which the patient recovers in a natural and healthy manner. There are, however, certain obvious symptoms which enable the one to be distinguished from the other. As the chronic invalid comes to enjoy poor health, so the chronic unbeliever enjoys his unbelief. He is an unbeliever, and is proud of it, while the person suffering from an acute attack of unbelief is in real distress of mind and spirit. Chronic unbelief is an adult disease; acute unbelief is a disease of the later adolescent period.

While chronic unbelief furnishes a most interesting subject for study, we will devote this article to the consideration of acute unbelief.

THE NATURE OF THE MALADY

Acute unbelief being a disease of the later adolescent period, the young are naturally its special victims. They have no natural powers of resistance to its ravages. The rapid development of their personalities into self-consciousness as individuals, their sudden emergence into the new world of social responsibilities, stirs up the struggle for freedom from the authority which up to this time has held them in subjection. The two mightiest regulating forces of which they have any knowledge are parental and religious authority. Parents, as well as the church and the Sunday School, have problems with the teen age. And at this crisis the home and the church have need for infinite tact and wisdom.

The other night the writer's bell rang, and a woman, apparently in a great state of agitation, stood at the door. She burst into tears with these words:

"Mr. Wyckoff, for the first time in my life, I feel the need for spiritual help, and I thought you might be able to give it. We can do nothing with our daughter," calling her by name. "My husband and I have both been talking with her, but it does no good. You cannot reason with her. She wants to go out in company with young people with whom we do not wish her to associate, and to go to places where we do not wish her to go. When we tell her it is wrong for her to do these things, she says: 'I do not think everything wrong you and father think is so.' And when we put our foot

down and forbade her to go anyway, she said she would submit until she was eighteen, then she would leave home and do as she pleased," the mother adding with tears, "And she will be eighteen next month, and she has almost broken my heart."

The girl in question is a charming young girl, one of the most popular in school; she is a member of the church the writer serves, and has a character and reputation beyond reproach, and she seems to be one of the gentlest of creatures. But she has reached the point where she is in rebellion against what she feels to be unreasonable authority. Every adolescent has something at stake in a conflict of this kind, which parents often are unwilling to recognize. It is his or her own rapidly developing individuality. And the boy or the girl who possesses a real personality of dominance and power, like this girl, is going to fight for its life with elemental fierceness.

After the emerging individuality has broken through the defenses of parental authority there still remains the higher authority of religion and the church, which exercises its restraining control through the conscience, whether the young person is at home or abroad. This also must be overthrown if the young are to enjoy that freedom from authority which each developing personality craves. In the case of parental authority the attack may reach the extreme issue of defiance and open revolt. In the case of religious authority one's own conscience is such a large factor in the problem that these tactics will not accomplish the object. So the strategy of a subtle psychological evasion has to be called into service. For this movement the intellect and the reason are conscripted. While we have clearly shown the problem at heart is

not intellectual but distinctly psychological, yet the fact, that there are intellectual difficulties which the progress of modern science has created over the accepted beliefs of religion furnishes a most convenient excuse for shifting the responsibility for breaking away from the, now questioned, religious authority. And the hard pressed adolescent is not slow to take advantage of this excuse. Newly discovered facts and scientific theories, destructive criticism of the Bible and historic Christianity, etc., provide most effective weapons to the adolescent for breaking through parental, ecclesiastical, and religious authority. To deny belief provides relief.

If to the assertion: "I do not think everything wrong you and father think so," is added: I do not believe everything you and father believe because no up-to-date person believes all of these old fashioned ideas any more, you have the defenses of the home line shattered. Especially is this true if the boy or girl is in college and comes home with all of this unbelief backed by the instruction of the college class room. For in the majority of the homes to which these boys and girls return the fathers and mothers have not had the advantage of a college education themselves and are in no position to make an effective counter attack. At this important crisis too often the parents will refer to their minister as an example of a college graduate who believes, though educated. To which there will come the instant rejoinder, "Oh, he is an old fogey! Why he has been out of college five, ten, or twenty years, and is out of date."

Another reason why an adolescent has such an affinity for unbelief arises from the lure of the unknown. The love of adventure stirs the heart of the adolescent like the call of the wild. Those who had the experience

of being with our soldier boys on the battle fronts of France can never forget the eagerness with which they welcomed the calls which plunged them into the thick of the fight, where danger was greatest. This fearless, reckless unconcern for consequences is characteristic of normal, healthy youth. Adults are more calculating. This adventurous spirit stimulates heedlessness in the moral and intellectual as well as in the physical realm. In too many instances religious leaders take all the romance out of belief, and leave it nothing more than cold, calculating, playing safe. As soon as this is done, belief becomes uninteresting to the young, though this very feature makes it comfortable and doubly appealing to the adult. There is a thrill of moral and intellectual daring in doubt and unbelief which appeals to the reckless spirit of the adolescent.

Up to this point, however, the young are only feigning unbelief. They are not, as yet, experiencing any genuine intellectual difficulties with the beliefs of religion. Their real problems are moral and spiritual, and they know this perfectly well all the time they are trying to camouflage this fact by feigned unbelief. Genuine, acute unbelief, as we shall soon see, has unmistakable symptoms, and uneducated adolescents rarely ever suffer from it. They do not develop sufficient interest in the intellectual problems involved to make that phase of the case of any vital importance. The key to the solution of this branch of the problem of adolescent unbelief is found in the knowledge that, while it masquerades in the garb of intellectual difficulties, it is in reality a moral and spiritual problem. The psychological self has simply commandeered unbelief as a most important ally in its struggle for independence.

Acute unbelief does not develop into a specific mal-

ady, save in exceptional instances, unless the adolescent period is abnormally lengthened by a college course during which the intellectual difficulties of belief are reinforced and exaggerated by the instruction of the college class room. The very nature of college work tends in this direction. Intellectual problems overshadow all others. The young student entering college experiences a complete reversal of all previous life-value-judgments. Up to this time, morals, physical health, and ideals have held the center of the stage of interest. Ideas have played a very minor part in the drama of life.

During the four years of college these interests change positions. Intellectual performance and ideas become the most important actors in the drama. Where the home exercised its most careful supervisions, the college exercises least. College authorities reduce moral supervision to a minimum. Unless the moral transgressions of a student assume most flagrant and notorious proportions, they do not seriously affect his standing. Until of late years the college did not concern itself with the health of students. Now athletics have come into their own, physiology and hygiene are taught, and even dietetics are given a place. Students are taught that for a sound body a balanced ration is essential. Too much of any one ingredient is dangerous. Calories, vitamins, proteids, carbo-hydrates, phosphates should be carefully apportioned for each meal. This is a move in the right direction. It would almost seem as though the action taken by Wellesley College in prohibiting smoking among its students was the foregleam of an awakening interest in the ideals of students. These developments are signs that the college authorities are awakening to a realization of the fact

that a student has something more than a brain to be trained, and that to get the best results, even in the realm of the intellectual, there are other elements in personality which cannot be ignored.

The most astonishing neglect remains to be mentioned. College authorities do not seem to have become sufficiently familiar with psychology to realize that the religious nature of the student is just as important an element in personality as the moral, physical, psychological, and intellectual, and that, in the last analysis, history has proven that the religious nature is able to marshal all of the resources of personality in its service as is no other element. For this very reason it possesses unique powers for assisting in solving the moral, psychological, and intellectual problems which are now so pressing.

Mr. Frederick H. Nymeyer, Chairman of the Interfraternity Conference, which held its annual meeting at the Hotel Pennsylvania, New York, during the week of December 4, in addressing representatives from ninety-five colleges, summed up their greatest problems in these words: "Intemperance and poor scholarship are the two most serious problems with which the American college has to deal." Any student of psychology will recognize that these two evils are moral and spiritual in their nature. Intemperance needs no explanation. Poor scholarship in the American college student is not caused by lack of mental powers, but by lack of interest and application. In other words, the cultural ideal has lost its grip upon the imagination of the student. Is it a coincidence, or is it the operation of the law of cause and effect, that these "two most serious problems" are the very ones which religion by its nature is far better equipped to assist in solving than

any other resource of personality, and that this power, best calculated to relieve the situation, is the one that is most neglected in college circles? The intellectual, moral, physical, health of the students is made a matter of concern; the religious health of the student is regarded as of no serious concern for the college.

The result of this policy is now being reaped. Fully seventy-five per cent. of the students in our American colleges are suffering from a mild or severe attack of acute unbelief. And to this cause more than any other can be traced the "two most serious problems with which the American college has to deal," intemperance and poor scholarship. For this reason, as long as this unfortunate state of religious affairs remains unremedied, every attempt to settle these problems satisfactorily will be futile.

Psychology has come to the relief of the religious crisis most valiantly. It has discovered the germ of acute unbelief, isolated it, and pronounced its nature psychological rather than intellectual. It has also traced it to its natural breeding place—the modern college. Of course, there are many other secondary incubators of the bacteria of acute unbelief; the adolescent mind is one of the most fertile, the discontented mind is another, modern literature is another. But no cultural idea of this nature could ever spread to such epidemic proportions among healthy-minded American adolescents without the intellectual support of the college class room. This is why acute unbelief is so distinctly institutional in its origin.

THE BIOLOGY OF THE BACTERIA OF ACUTE UNBELIEF

It is fascinating to study the genesis and biology of the bacteria of acute unbelief. The adolescent struggle for

freedom from parental and religious authority creates an abnormal hunger in the mind of the student for the highly nitrogenous findings of modern science and historical and Biblical criticism. When these intellectual dishes are prepared and served in the best style of professors who are chronic unbelievers, they are liable to tempt the ravenous appetites of adolescents to over-indulge. No supervision is exercised at this point, for the college professor does not seem to have learned that this sort of thing can be overdone. Worse yet, some professors encourage students. Others deliberately cram unwelcome ideas down their throats, even when it is noticeable that their statements are causing apparent distress of mind and spirit. The natural consequence of such a procedure is that more of these ideas are devoured than the system can digest and assimilate. This overplus of undigested ideas starts up fermentation of thought; this develops a metabolism of doubt which causes a congestion of reason, and acute unbelief results. Just as acute indigestion often arises from overeating those foods which, consumed in moderation, are health-giving, so acute unbelief can be caused by gorging upon highly seasoned intellectual provender, even when every idea presented is fundamentally true.

Every college professor should be compelled to take a course of training in intellectual dietetics, and no one should be allowed to teach adolescents until satisfactory evidence has been given that the applicant for a professorial chair appreciates the importance of a properly balanced ration, and the necessity of regulating the portions to the moral, spiritual, and intellectual capacity of the student. All students have a limited capacity for masticating, digesting, and assimilating new knowledge, and even this capacity varies in different persons. This

is particularly true of religious truth. It is the hardest to digest, and, because of the moral and spiritual readjustments which it forces, it is the most difficult to assimilate. Those whose early training have made religion a vital factor in their lives cannot digest and assimilate these new ideas as rapidly as those who have no particular religious life to readjust. This fact deserves recognition.

If this overfeeding of the students upon new ideas were the only offense of which the college professor is guilty, the situation would not be so bad. But right on the top of this indiscretion many professors commit the additional offense against the religious life of their students, of deliberately stuffing their minds with the unripe fruits of immature, religious critical-scholarship theories. Many cases of acute unbelief are nothing less than green-apple colic of the reason. Adolescents are so eager to devour this variety of intellectual provender, especially when served up to them by their professors, that unusual caution is necessary. Older people use more judgment as to what they accept as true. That is one reason why the preacher's task is much more exacting than that of the college professor. The preacher has to convince adults, and most of their ideas are already set.

When Professor Leuba sums up the theological situation in this fashion: "Theism having become logically impossible and pantheism being practically insufficient, where shall we look for a religion of the future?" he illustrates what we have described as the unripe fruits of religious scholarship. His presentation of the subject of religion, as found in his book, *A Psychological Study of Religion*, is nothing more or less than the subject matter which he has been

teaching his students in Bryn Mawr College. And the words quoted will be found on page 321 of that book. To the uninformed student they convey the impression that theism has "become logically impossible," as a tenet of reason and faith. But the evidence is not yet all in, the case has not been closed, the verdict has not yet been rendered against theism and in favor of atheism. What right has any college professor to ignore the scholarship of other departments of learning and to impregnate the minds of the young with such hastily gathered impressions? This might be justified in the company of his colleagues and peers, who are in position to defend their religious beliefs, but not for immature adolescents.

One other specimen of this practice is found in Professor Leuba's pronouncement upon the observance of a national Thanksgiving Day. Upon this subject he says:

Of the sense of a real, immediate dependence upon a personal divinity, there remain in Christian states but a few pitiable remnants. In the United States the most conspicuous one is the yearly proclamation of a Day of Thanksgiving by which the members of the nation are called upon to return thanks to God for the good that has fallen to their lot and that of the country during the year. From an expression of genuine belief, this custom has become an objectionable tradition which, the sooner it is abandoned, the better for those who keep it up and for those to whom it is addressed. It were better, instead, that we should be taught to realize our dependence upon each other and the gratitude we owe to the millions who strive, often in material and moral distress, in order to build our material and spiritual prosperity [Belief in God and Immortality, p. 324].

We venture to say that to very few of Professor Leuba's students this remark was an appetizing intellectual morsel. Yet they were compelled to sit there

and allow him to force it down their throats. Such practices as this produce unhealthy religious conditions.

Doubt is the natural intellectual hunger of the healthy-minded adolescent. The interrogation point is the hand that beckons the hungry mind to the banquet hall where modern thinking has spread a most bountiful and appetizing feast of good things. It is not to be wondered at if the hungry mind of the modern adolescent prefers these new, freshly prepared viands of the present, to the warmed-over left-overs of the intellectual feasts of our fathers. This fact, however, does not justify either the chef, the college professor, or host, the college authorities, in taking advantage of the presence of their guests to the extent of palming off on them poorly prepared and indigestible food, or in allowing their young guests, as yet untrained in proper intellectual table-manners, to gorge themselves sick at their table, or in committing the still further indignity of forcing down their throats distasteful and unapproved religious ideas. This is the kind of unintelligent and inhumane treatment which precipitates attacks of acute unbelief.

THE SUFFERERS

The unmistakable symptom of acute unbelief is real distress of mind and spirit over loss of religious faith. The average college professor has no adequate realization of this phase of the problem. For the sufferers go to others for help. Having conducted for years a sort of free dispensary for college students suffering from acute unbelief, naturally this feature of the problem has particularly impressed itself upon the writer's mind. A typical case is shown in a letter recently received. It reads:

I am in trouble, and, having seen your works in *THE BIBLICAL REVIEW*, I thought you might be kind enough to help me. All my ambitions have been stifled by the thought of the darkness of a future without God. Life seems worse than useless without Him. And, as much as I would like to be a Christian, my prayers are never answered, and I am as far from God as if He did not exist.

My misery is increased by the fact that I once knew the happiness that only comes to followers of Christ. When I was a child I was converted. The wonderful peace and love which so mysteriously steal into the heart of those who are truly converted was mine. That was ten years ago. Now I am twenty-two and a junior in college. With my prospects most people would be happy. Yet I am sad. I want back that love I have lost. The love that knows no limit. I know the beauty and happiness of a life that forgets itself in the service of God and others. No satisfaction will come to me until I find God and am able to lead the kind of life that He intends His children to lead.

This letter puts the case in an unusually clear and forceful way. The real distress of mind and spirit which results from loss of religious faith is brought out unmistakably. Stifled ambitions, sadness of heart, depression of spirit—these are psychological disturbances as dangerous to normal life functions as physical illness. No intelligent, well-disposed professor would think of becoming the cause of stirring up physical ill-health in students. Yet they thoughtlessly plunge them into psychological ill-health by lack of consideration for their religious natures. While the majority of these young people recover in time, some have their religious life permanently debilitated by such experiences, and in others the malady hangs on until it becomes so deep-seated that a case of chronic unbelief results.

We will let other college students tell their experiences. In one of the largest women's colleges in this

country the 1922 mid-year examination in Biblical history contained this question:

What answer would you make to this report in a city newspaper of recent date?

"The clergyman declared that 'rationalistic criticism of the Bible is being taught by teachers and professors in colleges and universities throughout the country,' and that it is undermining or destroying the religion which students acquire from home training and church attendance in their early years."

As the college where this question was asked is one of the institutions in which great care is taken to make Bible study as constructive as possible, and where it is a required part of the curriculum, we were greatly interested to know how the students answered, so we sent to the instructor, asking if we might be allowed to have a copy of these answers. The instructor was kind enough to send us the originals, marking on the side of each paper the denomination of the student. A careful analysis of these answers throws an interesting side-light upon the relative efficiency of the religious doctrine and instruction of the various denominations. At this point we will quote two representative answers. One girl writes:

If I were to write a report in answer to the recent criticism of Bible teaching in colleges and universities throughout the country, I should partially agree with that criticism. Many students who have come to college with a deep religious home training and church attendance in their early years have had their whole religious life undermined and destroyed. On the contrary side of this, I have also seen students who have had their religion strengthened by this rationalistic criticism of the Bible. A good deal depends upon the individual student, her previous training, her attitude toward the rational criticism of the Bible, and above all upon the teacher. Some teachers by ruthless destructive criticism destroy religious truths, while others by careful close scrutiny of the Bible construct and aid religious truths already learned.

That is a remarkably fair summing up of the question, and merits careful pondering. Another girl writes:

I think he is quite right but I don't think it does much harm. What difference does it make how much you undermine or destroy as long as you have something left. I have, but I know a good many who haven't anything to put in the place of what has been lost. That is very pathetic, but a religion must be poorly grounded that can't be attacked without falling. Frankly, I don't think that there is enough constructiveness in the course. Too much emphasis is on tearing down and not enough on building up. I very much regret that the last day could not have been spent in looking back over the course and seeing what was left standing among the wreckage, and it is wreckage to a good many. If a person can't erect anything herself then I think the course has done harm, but where she can, it has done good by making her think more seriously about her religion than she probably has done before. Also some girls don't lose anything, as they feel that the explanations are artificial and superficial. I heard one girl last night say that she got completely carried away in the class and agreed with everything, but when she got home and thought it over she felt that the arguments had twisted and turned without really getting to the bottom of the thing.

When it is remembered that these answers furnish us with first-hand observations and experiences direct from those who have been taking one of the most constructive of these Bible study courses, instead of giving the opinions of some prejudiced ecclesiastic, their value as reliable data cannot be questioned. They are representative, fair, frank, and sane. Each gives full recognition to the constructive value of these courses to "some;" each also confesses that their destructive power has affected "many." One girl puts it thus: "It is wreckage to a good many." The other girl says: "Many students * * * have had their whole religious life undermined and destroyed." However well-intended such courses in religious education have

been, their religious and spiritual value is determined by the results obtained. If the "some" who have had their religious life strengthened number twenty-five per cent. of the students, while the "many" to whom "it is wreckage," and who have had "their whole religious life undermined and destroyed," number seventy-five per cent. of the total, it does not take an expert mathematician to figure out that, from the standpoint of their religious value, the experiment has resulted in a heavy loss, which if persisted in for any length of time will bankrupt the faith. The well-meaning college should be made frankly to face this obvious fact.

But the religious expert accountant now reports that these Bible study courses are among the most constructive of all the courses which touch the subject of religion. For quite apart from the actual content of the class room instruction, the familiarity which the students gain with Bible characters, their moral and religious ideals, and their teaching, exerts an indirect salutary religious influence upon their lives. It is in the departments of the special sciences, especially in the department of psychology of religion, that the highest mortality rate for religious beliefs is registered. Here the percentage of the "some," whose religious life and faith are strengthened, is reduced almost to the vanishing point, while the number of the "many" who have "their whole religious life undermined and destroyed" is greatly increased. This is due to the fact that most of the professors who teach psychology of religion are chronic unbelievers. Professor Leuba, in his book, *The Belief in God and Immortality*, informs us that in his questionnaire sent out to the leading psychologists of this country, eighty-six and eight-tenths per cent. of the greater psychologists acknowledge that

they do not believe in the existence of a personal God. So that if we restrict our charge of unbelief to The Great Denial, that is, of the existence of a personal God, we have eighty-six and eight-tenths per cent. of the great psychologists teaching this idea to their college students, and in this way causing among them an epidemic of acute unbelief.

These professors have now abandoned the policy of strict neutrality upon this subject of religion, which was so skillfully maintained by Professor James in his book, *The Varieties of Religious Experience*, and have taken the offensive against the fundamental theistic belief. They justify this change in attitude by claiming that "At present these beliefs are hindrances to spiritual progress" (Leuba, *op. cit.*, p. 323 f.). These beliefs—the belief in a personal God and personal immortality—being, as he insists, "morally inferior" and "in professed followers of Christ * * * reprehensible," must be destroyed. Upon this point Professor Leuba says:

This is a relatively new phase for the controversy; it marks, it seems, the passage from the defensive to the offensive on the part of the disbelieving moralists; the abandonment of the belief has become for these a condition of the attainment of the highest moral end [*op. cit.*, p. 308].

It is this change from a policy of strict neutrality to one of offensive action that constitutes the most alarming phase of the modern situation. Such a challenge cannot go unanswered. More than this, the anti-theists have already invaded the neutral territory of the young college student's mind, and, simply because the theists have no forces on the field to put up a resistance, they are carrying everything before them. But this analogy of the great "offensive" which Professor Leuba

introduced is so militaristic in its militant spirit that perhaps we had better drop it and return to the more pacific one with which we began.

THE CURE

An ounce of prevention is worth a pound of cure. Medical science, realizing this truth, has developed most efficient preventive activities. Sanitary and prophylactic measures are everywhere utilized. Sanitary science suggests that this epidemic of acute unbelief shall first be traced to its breeding places and then effective measures adopted to destroy the disease germs where they are endemic. We have already traced acute unbelief to its endemic source, the college class room. At this point we are constrained to mitigate the inexorable demands of sanitary science which would call for the total extermination of the guilty professors, and simply insist that they be restricted to instruction upon those subjects which do not deal with religious belief; and that these subjects be committed to equally well-informed scientists and psychologists who sympathetically understand the religious nature and needs of the student, and are specialists in the department of religion as well as in the department of psychology. This is the first and most important sanitary move.

Second. It is the duty of parents, preachers, and teachers to inject the serum of previous information concerning the essentials of this new scientific and modern knowledge into the minds of the boys and girls while they have them under the influence of the home ideals. If this is intelligently and sympathetically done, when they go to college they will not be forced to undergo any radical readjustment of ideas, and so will be immune from the germs of acute unbelief.

Third. Until these intelligent preventive measures have been put into execution some therapeutic measures will have to be used. Those who are suffering from chronic unbelief will have to be separated from those who are victims of only acute unbelief. Chronic unbelievers have to receive an entirely different course of treatment, which we hope to take up some other time. Much can be done to relieve the distress of mind and spirit of those suffering from acute unbelief, by showing them that the first-hand data of modern science and psychology are not anti-theistic, but that they are really much more distinctly theistic than atheistic. The trouble with the problem does not arise from the facts in the case, but from the interpretation of those facts by chronic unbelievers.

Let us take, for example, the greatest offender, the psychologist. In an article, entitled, *Theistic Implications of Modern Psychology*, published in *THE BIBLICAL REVIEW*, April, 1918, we went over the whole field of the data of modern psychology so far as they relate to the belief in a personal God, and showed that the data, instead of being anti-theistic, are essentially theistic in their nature. The trouble arises out of the fact that some psychologists employ the data in the service of atheism. This is very generally done because the psychologists have been about the only ones interested enough in the psychology of religion to make intelligent and scientific use of it in any way. The anti-theistic conclusions of the psychologists are not due the psychology of religion, but to the religion of the psychologists. The knowledge that one may fearlessly open the mind to all the assured findings of modern science and have one's belief in God strengthened rather than weakened by this knowledge, brings great relief to the mind of the

person suffering from acute unbelief. And a little treatment along this line greatly facilitates recovery.

Fourth. God has graciously provided that nature and life shall conspire to keep faith in Him alive. One of the principal reasons why, in the college student, this faith dies down to the point where acute unbelief breaks out, is because these natural conservators of religious faith are denied the benefits of those normal daily-life contacts and responsibilities which stabilize the equilibrium of sound reasoning. Fortunately the college course lasts only four years. And at the end of this period the re-established relationships of home, church, and community, accompanied with real-life problems and sympathetic and tactful coaching, act as a balm to the injured faith, and gradually reduce the intellectual inflammation, which acute unbelief develops, to the point where religious health and interest again become normal.

Fifth. The romance must again be put back into religious belief. It must be admitted that the deductive theological reasoning which fascinated our fathers and attracted the finest minds of their day to its service makes little appeal to the modern mind. Scientific thinking makes the corresponding appeal to-day. The truth is, it is not the specific findings of science that grip and hold the adolescent mind; it is rather the inductive method of arriving at those findings which wins them. When this same method is universally employed in the search for and presentation of religious truth the romance will again be put back into religious thinking.

But this is not enough. The romance must again be put back into the psychological value of believing, and the consequent defense of the faith. There is something the matter with the religious belief of an age in which

there is more adventure and daring in denial than in belief. The psychologist knows that belief is positive and constructive, that unbelief is negative and destructive. The respective merits of the two experiences, from the standpoint of psychological satisfaction, are not even open to argument. Yet religious belief has had its power so short-circuited by materialism that unbelief is exercising more psychological fascination in many lives than belief. As a consequence, those who deny are fighting harder to defend their unbelief than most believers are to defend their faith. This fact impresses the disinterested spectators with a prejudice in their favor.

In Paul's day the unbelievers gained no advantage of position from this angle. The enthusiasm, the abandon, the heroism of the believers so completely eclipsed that of the unbelievers that hardly a name of the latter survives above the horizon of the centuries. The challenge of the intellectual, moral, political, economic, financial, and international life of to-day ought to put Christians on their metal and stir all of the love of adventure that slumbers in every adolescent soul. The fight to keep one's faith in the religious and social ideals of Jesus should become life's greatest battle—and victory, life's greatest achievement. It was so with Paul. An unconquered champion, in his valedictory he bows farewell to life's arena with these triumphant words: "I have fought the good fight, I have finished my career, I have kept the faith." And in the same spirit Tennyson crowns his hero with this plaudit:

He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own.

SPRING VALLEY, NEW YORK.

PROPHET AND PROPHECY

A BIBLICAL WORD STUDY

By J. M. T. WINTHER, Professor in Biblical Exegesis in the Lutheran
Seminary, Kumamoto, Japan

I. PROPHET

OUT of the thirty-nine books in the Old Testament, the sixteen which we designate prophetic writings occupy nearly one-third of the whole volume; but even outside of them we find prophecies, in the narrower sense of the word, scattered here and there in nearly every one of the other books. This alone would suffice to show how important it is to study and understand aright these prophecies; by neglecting them we would neglect not only a large part of the Bible, but we would also be unable to grasp the real significance of most of the rest.

The prophecies of the Bible must also be regarded as a unique fact in the world's religious history. No other sacred book has ever attempted to predict what would happen in the future. Our Bible has not only done so, but it has also in a very special manner called our attention to these predictions and challenged the whole world to produce something equal to them (Isa. 41:26; 43:9; 45:21, etc.). It is indeed an undeniable fact, no matter how overlooked or how slighted it may at present seem to be, that in these prophecies we have an unparalleled miracle and, when used aright, one of the most incontrovertible proofs of the truth of the Book in which they are found.

These are two weighty reasons for the thorough

study of these writings. But if once we get started to study them, then we shall find another. They are exceedingly interesting and at the same time of the most practical and inexhaustible value. A brief mention of the most important reasons for this interest and value would at least include: The momentous events which are announced; the wonderful revelation given of God, His nature, work, and ways; the unsparing exposure of the human heart, its nature and inclinations; the clear announcements made concerning the Kingdom of God, its nature, purpose, and destiny; the innumerable moral precepts, warning, advising, exhorting, and inciting men to seek and follow God; the incomparable promises comforting, cheering, and strengthening God's people. In a word, we have in these prophecies so much that they are indeed a light illuminating our path and pointing out our direction, a light so clear that it suffices even in the present time of darkness and squalor (2 Pet. 1:19).

As a plan for the thoroughgoing study of prophecy, it would be natural to suggest, first of all, a study of what the prophet really was, and with that as a basis to start on the study of prophecy itself.

If we want to find out about the prophets we must go to the Bible; it is our only source of information, because there were no prophets outside of Israel; they were God's peculiar gift to His own people. In order then to learn what the Bible teaches about them the first thing would be to study the names ordinarily used about prophets or the special designations given to them at times. This would be only a preparatory kind of study, to be followed by a direct study of the passages that indicate what was required of a man before he could stand forth as a real prophet, and of those that

treat of the duties laid upon such a man. Next would come an analysis of the different kinds of work that are recorded as actually done by prophets. Then the student would be ready to draw some distinctions, excluding all that were not fully entitled to be named prophets. He might then take up the question of the prophet's position and his various relationships, towards himself as a common individual, towards God, and towards the world in which he worked. He would naturally finish by a brief biographical study of each individual prophet mentioned in the Bible.

In starting to study prophecy we should likewise have to begin with an investigation of the different names or designations used in the Bible about prophecies; nor should we allow ourselves to be turned away before we actually had got hold of the ideas involved in each of these words. That would prepare for all further study, of which the next step would be a close scrutiny of the modes and manners in which the prophets received what they were to transmit, followed by a similar consideration of the modes and manners in which they made their declarations. Then would come the large question of the real nature of prophecy, the very center and in a certain sense also the climax of the whole study. The next step would merely be to draw some distinctions so that everything not rightly called prophecy might be rigidly excluded. Of course, there would still be the wonderful question of fulfillment and a number of problems connected with that, and before we had finished we would certainly want to have some rules for the interpretation of those prophecies that as yet are unfulfilled.

The purpose of this paper is thus the very elementary one of attempting to determine what the Bible

teaches us through the words that have been used to designate Prophet and Prophecy. In this issue we take up the word Prophet.

In the Old Testament there are three different words used to designate a prophet, while there is only one in the New Testament. But besides these we find several descriptive designations, each of which points to some peculiarity either in position or function. They also therefore deserve our attention, and we shall turn to them after we have looked at the four prominent words.

1. *Nabi*. This is the most frequently used word in the Old Testament when prophets are designated. In its usual form it is found altogether three hundred and seventeen times, and with an added feminine termination, six times. It is derived from the verb *naba*, which is used one hundred and fourteen times and regularly translated, "to prophesy." The original meaning of this verb was, "to bubble up," "to gush forth;" it is used in this sense in eleven places in the Bible, but then always in an older form (without affecting the pronunciation). As these eleven passages serve admirably to make the connection between the two different usages clear, we may just glance at them. In Proverbs 18:4 it is translated "flowing," and is used about the water gushing out of a fountain. In Ecclesiastes 10:1, translated, "send forth," it is used of the stench arising from spoilt ointment, that being regarded as the source from which the foul smell, like an unceasing, ever-widening stream, gushes forth. In Proverbs 1:23, translated, "pour out," the primitive meaning of streaming forth or flowing is still preserved. But in the remaining eight places (Ps. 19:2; 59:7; 78:2;

94: 4; 119: 171; 145: 7; Prov. 15: 2, 28) it has been used in a metaphorical sense about speaking, here man's mind is regarded as the source, and his words as a stream pouring forth from it. It is a metaphor common to a very large number of languages; to be fluent is everywhere regarded as of great importance for a speaker.

The same word in Arabic has, however, a more intensive significance, as it there means "to announce," "to make known," "to divulge." A similar use had most likely been common also among the Israelites, and hence it is natural that the apparently somewhat later form in every one of the one hundred and fourteen passages has been translated differently from the older form, in the eight passages noticed above, although the idea of speaking is connected with these also. The meaning is not merely to speak, but to announce things of importance, to divulge what has been hidden, to make known what has hitherto been unknown. But if this had been the place to study about the duties of a prophet, we should have found that this word is everywhere used in such a way that it is clear that this announcing was only to be done at the command of God and that therefore it was always done with His authority, thus proving that the usage in Arabic had been adopted and specialized in Hebrew. This, then, we may conclude to have been the idea that the English word to prophesy ought to convey to our minds whenever we find it used as the equivalent of this verb *naba*. From this it will be clear that the noun *nabi* might be represented by the word announcer, if we at all times bore in mind that these announcers never spoke except at God's command, and therefore with His divine authority.

2. *Roeh*. This word is merely the participle of the verb *raah*, one of the most frequently used verbs in the Old Testament, as it occurs more than thirteen hundred times. Its meaning is simply, to see. This participle, *roeh*, retains the same broad meaning in most of the eighty-nine places where it is found; it is used only twenty-four times in a specialized sense which demands our attention here. In twelve of these it is evident that, used as a noun, it denotes a prophet (1 Sam. 9: 9—twice, 11, 18, 19; 2 Sam. 15: 27; 1 Chron. 9: 22; 26: 28; 29: 29; 2 Chron. 16: 7, 10; Isa. 30: 10). In the other twelve it is used as a verb, indicating the action of a prophet (Jer. 1: 11—twice, 13—twice; 7: 17; 24: 3; Ezek. 8: 6; 40: 4; Amos 7: 8; 8: 2; Zech. 5: 2; 8: 2). As a noun it is consistently and correctly translated *seer*. Here in Japan our translators have tried to improve that by using a word that might be reproduced by *foreseer*, but in doing so their purpose has surely been better than their deed. That a prophet was called seer was not necessarily because he saw things beforehand, but rather because he did see what ordinary men did not see, he perceived facts—no matter whether past, present or future—to which men ordinarily did not give heed.

This word thus calls attention to a function of the prophet that evidently was required of him before he could become a *nabi*, or announcer; he was to be a seer of the things which he later had to announce. And, in view of the fact that this announcing without exception had to be done at the express command of God, we may perhaps be justified in concluding that the use of the participle also intimates the continuity of this seeing; the prophet was a man who habitually

was looking at realities to which the common man only gave a passing glance.

3. *Chozeh*. This word is somewhat related to the foregoing, but far more interesting because more significant. Although not frequently used, the very fact that it is used is worthy of close attention, and, as six other derivatives from the same root are employed in speaking of various prophetic activities, a minuter study of the root verb will be both profitable and required. This verb is *chazah*, found in the Old Testament fifty-one times. Its primitive meaning has been to sunder, and then, as sundered objects could be thoroughly examined and their peculiarities fully studied, by metonymy of cause and result the meaning became, to perceive or to distinguish. In twelve places the idea conveyed by this verb might be represented by the word to contemplate, or to behold with the mind's eye (Job 15: 17; 24: 1; 27: 12; 36: 25; Ps. 46: 8; Prov. 24: 32; Isa. 26: 11—twice; 33: 20; 48: 6; Mic. 4: 11).

Closely connected with this usage is that of beholding God; it is used of the ordinary spiritual beholding of God through the manifestations of His power and glory (Ps. 63: 2) or through worship of Him and communion with Him (Ps. 27: 4), but it is also used of seeing God through that extraordinary manifestation vouchsafed to the elders in the mount of Sinai (Ex. 24: 11); otherwise it generally refers to the seeing of God in the future life, in Heaven (Job 19: 26, 27; Ps. 17: 15; Isa. 33: 17). Twice it is used of understanding God or His ways (Job 23: 9; 34: 22). In several cases it has retained more of the etymological sense, as it connotes a look that penetrates beneath the surface so as to discern the real inward nature, ability or characteristics. Thus it is used of God seeing man (Ps. 11: 4,

7; 17:2), but also of man finding various kinds of men, or rather discerning them to be such (Ex. 18:21; Prov. 22:29; 29:20). Here belongs most likely also Isaiah 57:8, which is somewhat hard to classify; if it refers to the place of worship, the sense may be, to discern it as suitable; if it refers to the object of worship, it most likely indicates an imaginary or mistaken discerning of some deity. In only four places is it used in such a way that merely material things are the only objects of the actions indicated by the verb, thus the sun, a woman's face, or the execution of judgment (Ps. 58:8, 10; Cant. 6:13—twice).

Finally we have twenty places where it refers to prophetic activity. One kind of activity is that by which the prophets obtained what they were to speak; twice it is used of Balaam (Num. 24:4, 16), and seven times of the regular prophets (Isa. 1:1; 2:1; 13:1; Ezek. 13:27; Amos 1:1; Mic. 1:1; Hab. 1:1), while six times it refers to the pretended activity of the false prophets (Lam. 2:14; Ezek. 3:6-8, 23; Zech. 10:2). In the remaining five places it is employed as a synonym of *naba*, to announce (Isa. 30:10—twice; Lam. 2:14; Ezek. 21:29). Practically the same usage is found where the word occurs in the Aramaic portions of Ezra (4:14 only) and Daniel (thirty times). In Ezra it refers to witnessing an act. In Daniel it is used of seeing a dream or objects appearing in a dream (2:26, 31, 34, 41, etc.; 4:5, 9, 10, 13, etc.), of seeing the hand that wrote on the wall (5:5), and also of Nebuchadnezzar seeing Daniel's friends in the fiery oven (3:25, 27). Once (3:19) the passive principle, "what has been seen," is used in the sense of usual, and once (5:23) the active participle, "seeing," stands as a synonym for *raah*. Finally we have it ten times

about Daniel seeing various things in a dream of prophetic nature (7: 1, 2, 4, 6, 7, 9, 11—twice, 13, 31).

It is thus perfectly clear that, while this word may be used with about the same connotation as that of *raah*, it is in reality far more intensive. As a rule it refers to mental sight—perception, understanding or discernment—and even when used in connection with physical objects it serves rather to convey the added idea of scrutinizing, looking beneath the surface, and perceiving what is not patent to all than to indicate mere physical sight.

Coming at last to the noun itself, we find it used altogether in only twenty-two places. Of these twenty refer clearly enough to prophets either true or false (2 Sam. 24: 11; 2 Kings 17: 13; 1 Chron. 21: 9; 25: 5; 29: 29; 2 Chron. 9: 29; 12: 15; 19: 2; 29: 25, 30; 33: 18; 35: 15; Isa. 29: 10; 30: 10; 47: 13; Ezek. 13: 9, 16; 22: 28; Amos 7: 12; Mic. 3: 7). But there is still one place (2 Chron. 33: 19) where the word, used in its plural form, sometimes has been left untranslated, as if it were a proper noun. This is undoubtedly a mistake. In the only remaining place (Isa. 28: 15) we find a remarkable use of the word. It is translated "alliance." This meaning seems to have arisen from a custom of an alliance made to exchange some objects that were to be regarded as visible signs of the alliance or contract. To possess such an object was therefore equal to having an alliance or an agreement with some other party.

The significance of this word, although related to *roeh*, is therefore both deeper and broader. It does not merely imply that the prophets were to see what men commonly did not see, but also that they were to gaze at it, to look so penetratingly at it that they discerned

its true nature, perceived its real intent, and made correct distinctions between fact and fancy, between objective reality and subjective notions, between the true and the false, and between what they were in duty bound to declare and what had to be left unsaid. It may not be an entirely capricious notion if we find another idea indicated in the use made of this word in Isaiah 28:15, namely, that the prophet was in reality at all times a sign, a proof, a visible indication of the invisible reality, that God had made a covenant with Israel. (Cf. Isa. 8:18.) It was indeed because God had accepted Israel as His people that He sent His prophets to them continually to remind them of this wonderful alliance and all it implied.

4. *Prophetes*. This is the Greek word, used not only in the Septuagint for *nabi* and at times also for *chozeh*, but it is also the only one used in the New Testament, where we find it one hundred and fifty-one times as a masculine noun and twice as feminine. The word consists of three parts. First there is the preposition *pro*, meaning before, either related to time (before hand), place (public), or rank (advanced or superior). Next we have the verbal root *phe*, which means speaking, declaring. The last part is *tes*, which indicates an agent performing the activity signified by the verb stem to which it is added, exactly like the English *er*, in speaker. According to etymology the meaning then would be public speaker or predictor. Classic Greek has the same usage, as the word originally meant an interpreter of oracles supposed to have come from the gods, or of other hidden matters. That was public, as he explained before those who desired to hear him, and it was also supposed to be speech of a superior kind, as he spoke that which ordinary people did not under-

stand and which they without him were not supposed to be able to comprehend. Besides this it was also used for a soothsayer, because he pretended to predict events.

In the New Testament it is used most frequently about the prophets of the Old Testament. Then it is applied to John the Baptist, the last prophet before Christ (Matt. 11: 9, etc.) and to Christ Himself (Acts 3: 22, 23; 7: 37, etc.). But we find it also used about men living after the time of Christ; some of them actually predicted events (Acts 11: 27; 21: 10, etc.), but about far the larger number we are led to infer that they were regular preachers or evangelists in the churches of Christ (Eph. 3: 5; 4: 11, etc.), that is, they were not predictors of events to come, but rather interpreters of events that had already taken place (*cf.* Rev. 19: 10).

In view of these facts we may conclude that while the word may mean, and actually, even frequently, means predictor, it has also the far broader significance of announcer or interpreter. While there is nothing to indicate that the idea of superiority, which at times is connoted by the preposition, entered into the minds of those who used this word, still there is nothing against translating it pre-eminent speaker.

Other Designations. Besides the above four common appellations there are also six special designations used with more or less frequency in the Old Testament. As each one supplies some special intimation about the position or function of a prophet we must not let them pass altogether without notice.

1. *Messenger.* This word is used about the Old Testament prophets in general (2 Chron. 36: 15, 16; Isa. 44: 26), about Haggai (Hag. 1: 13), and about John the Baptist (Mal. 3: 1; *cf.* Matt. 11: 10). It

is to be noted that in all of these cases they are specifically designated as messengers of God.

The original Hebrew word (*maleach*) is used altogether two hundred and sixteen times. It is the regular word for angel (Gen. 16: 7, 9, 10, 11), in which sense it is found nearly ninety times. In nearly thirty places it undoubtedly refers to Christ (Ex. 23: 20, 23; 32: 24; Mal. 3: 1, etc.). Then we have it nearly one hundred times about men sent as messengers to other men. Thus Jacob sent some men to meet his brother Esau (Gen. 32: 3, 6). The men of Jabesh sent messengers to the other cities of Israel (1 Sam. 11: 3, 4, 7, 9). But in this sense it is most frequently used about ambassadors sent from one king to another (Num. 20: 14; 21: 21; 1 Kings 20: 2, 5, 9; 2 Kings 16: 7; 17: 4; 19: 9, 14, 23, etc.).

Analyzing the meaning of this word we find the following elements: There must be a sending; the person sent has been invested with a certain authority; hence he is able within certain limits to represent the one who sent him; certain specific duties have been laid upon him and he must act so as to have the full approbation of the one who sent him; he stands between two parties, very often as a mediator or conciliator, at times also as a denouncer, as one who presents certain claims, as one who congratulates in happiness or comforts in sorrow, etc.

If now at this time we could have taken up the study of the duty and work of a prophet we should have found how excellently this word in all its meanings fits a prophet. It certainly indicates his high position, the source of his authority, the extent and general nature of his duty, and also the consequent importance

of paying strict heed to everything a prophet may have said or done.

2. *Servant*. This word is very frequently used in connection with the word *nabi* (1 Kings 14: 18; 2 Kings 9: 7; Jer. 25: 4; 29: 19; 35: 15; Dan. 9: 6, 10; Amos 3: 7; Zech. 1: 6, etc.). Once it is used as a synonym of the preceding word (Isa. 44: 26), but also independently in several places (2 Kings 9: 36; 10: 10). Like the preceding, this word also is used in connection with the words, God's or Jehovah's, or with a pronoun indicating that they are Jehovah's. The significance of this word is thus not so very different from that of the foregoing, still it emphasizes subordinate position very much more, and hence the duty of unquestioning and unhesitating obedience. Yet if we emphasize only the fact that it is of Jehovah the persons referred to are servants, then we may well in this word also see their high honor and authority as well as their great importance.

3. *Man of God*. This designation is found altogether some sixty-five times (1 Sam. 2: 27; 9: 6-8, 10; 1 Kings 12: 22; 13: 1, 4-6, etc.; 2 Kings 1: 9-13; 4: 7-9, 16-21, etc.). It is the only way in which David is designated as prophet in the Old Testament (2 Chron. 8: 14; Neh. 12: 24, 36; cf. Acts 2: 29). It is also applied to the angel (surely Christ Himself) who appeared to Manoah and his wife (Judges 13: 6, 8).

The significance of this designation is clearly that the prophets were men who in a peculiar way belonged to God, represented Him, served Him, and reminded others of Him.

4. *Man of the Spirit*. This is apparently used only once (Hos. 9: 7), but how suitable it is, and how much it really includes we could only find out after

studying a long section about the relation of the prophets to the Holy Spirit, in the chapter about prerequisites for being a prophet. In a general way it may be regarded as nearly synonymous with the foregoing designation.

5. *Watchman*. This word, when referring to prophets, is found in seven or maybe ten places, but it represents two different Hebrew words. Those found in Isaiah 52: 8; 56: 10; Jeremiah 6: 17; Ezekiel 3: 17; 33: 7; Micah 7: 4 represent one word, which means to bend forward in order to behold. It is used about the watchman standing on a tower to watch and give warning against danger from bands of robbers or hostile troops that might approach, or to discover and announce as soon as possible if there be anything pleasant and longed for (2 Sam. 18: 24-27; Ezek. 33: 2-6, etc.). The other word is used about prophets in Isaiah 62: 6, as well as in 21: 11, 12 (if that passage refers to prophets). It means to stand erect, to look fixedly at something. It is also used about the men whom Saul sent to keep watch before the house of David, remaining there until they could catch him when leaving the house in the morning (2 Sam. 19: 11; Ps. 59: title), or about those who through a long night are looking with longing for the first indications of the dawn (Ps. 130: 6). The first word emphasizes the intensity of the looking (the body bending forward), while the second emphasizes the patient persistence (the rigid, immobile attitude). Both are thus closely akin to the words *roeh* and *chozeh*, yet both are broader than those, as they also include the purpose for looking (warning, announcing) and both indicate earnestness, fervor, patience, and persistence in the act of looking.

6. *Remembrancer*. This word is used only once

(Isa. 62: 6), and that in connection with the foregoing. It is the causative participle of the verb to remember, and means thus, literally, one causing to remember. It is found only fifteen times in the Old Testament. It is used with its common meaning in four places (Gen. 41: 9; Num. 5: 15; Ezek. 21: 23; 29: 16), or rather five, as the translation, to burn incense (Isa. 66: 3), undoubtedly is wrong (the much stronger expression, to cause incense to be remembered, that is, even he who merely speaks of incense, is surely the idea here). In the remaining nine places it is used with a technical sense as an official title for the royal annalist, whose duty it was to cause all important events to be remembered by recording them (2 Sam. 8: 16; 20: 24; 1 Chron. 18: 15; 2 Chron. 34: 8; Isa. 36: 22).

It would seem natural to infer that it had nearly the same significance when applied to the prophets. As ambassadors of the King of kings it was their duty to keep alive in the hearts of men the memory of God, His will and His mighty deeds. Still there is very little doubt that in this place Isaiah uses it with an entirely different connotation, by continual intercession to cause God to remember His people. As it is applied to the prophets only once through the whole Bible we can not infer too much from it. Isaiah might very well have taken a commonly used word and applied it in an unusual way in order to emphasize as strongly as possible one of the chief duties of the prophets, or he may have used this well-known word although ordinarily it never was applied to the prophets.

Summarizing the results of this brief study of the names applied to the Old Testament prophets we may say: A prophet was a man who in a peculiar sense

belonged to God and was sent by Him in order to serve Him and to represent Him as an intermediary between God and man; as such he was to see clearly what God showed him and to declare it faithfully, whether it was warning or consolation, encouragement or exhortation, praise or denunciation; and as such he was to have his mind's eye always on God, as he under all circumstances was to please Him alone and to perform His will, or be rejected as unfit for his post.

(Part II, Prophecy, will follow in another issue)

MYSTICISM IN ROBERT BROWNING

By Professor RUFUS M. JONES, LL.D., Haverford College

WHEN Sir Ernest Shackleton was starting out on his last journey of exploration in the Antarctic he made the statement that the poetry of Robert Browning had been the inspiration of his life. The special points which Shackleton singled out for emphasis were Browning's message of faith in the rational significance of things, his bugle note of optimism, and his constant call to courage and to action. There are many of us that have never gone out to discover the earth's poles or even to climb Himalayas who can also say that Browning's poetry has been an immense stimulus and inspiration to our lives. It is difficult for some of us quite to conceive what life would have been without his clarion call.

When we ask why he more than other optimists raises our responsive faith and creates within us an abounding courage for life and action, the answer almost certainly is, that he more than most poets had a basic conception of the universe which made an optimistic outlook sound and rational—a foundation belief on which a man could dare to live. It is true, no doubt, that he possessed an optimistic temperament to begin with. And that counts for much. When he turned to his world and searched it for empirical information, he found nothing in the universe absolutely bad and hopeless.

Of absolute and irretrievable
And all subduing black—black's soul of black,
Beyond white's power to disintensify
Of that I saw no sample: Such may wreck
My life and ruin my philosophy.

[A Bean Stripe.]

But his optimism ran down far below his observations and rested in the last analysis upon his indubitable conviction, that God is not only real, but everywhere living and operative, and not only all-powerful, but perfect in love as well.

God! Thou art love! I build my faith on that.

[Paracelsus.]

I say the acknowledgment of God in Christ

Accepted by thy reason, solves for thee

All questions in the earth and out of it.

[A Death in the Desert.]

This fundamental acknowledgment he himself had made; he had made it as an act of his reason, and that grounded faith of his made him able to stand all kinds of cosmic weather—even the waterspouts and euroclydons. So confident was he of the stabilizing and curative forces in the world that he rather enjoyed the dangers and risks that beset the voyager here. He gloried in the perilous and rejoiced in the hazardous, dramatic ventures of life.

Then, welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand but go.

* * * * *

Machinery just meant

To give thy soul its bent

Try thee and turn thee forth sufficiently impressed.

[Rabbi Ben Ezra.]

As I have said, this deep-lying faith of his rested upon a seasoned philosophy which he held. There was a strong Kantian strand in him as there was, too, in Tennyson, and, prophet as he was, he had leaped at once to the immense significance of the principle of evolution, a potency working all things up to better. But, as I hope to show in this paper, Browning also had at the nether basis of his faith a very important strand of

first hand, mystical experience. He seems to be speaking in the first person when he says,

Where one heard noise
And one saw flame,
I only knew He named my name.

[Christmas Eve.]

Browning was not a mystic in the same sense that his great contemporary, Tennyson, was. Tennyson's account of his own unusual psychological experiences is an interesting one. He wrote: "A kind of waking trance—this for lack of a better word—I have frequently had quite up from my boyhood when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life."¹ There are marks of this and other psychological experiences to be found in many of Tennyson's poems. "It is," he once said to John Tyndall, "no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."²

So far as I have been able to discover Browning showed no tendency to trance or ecstasy. He was normal in his mental processes and not "psychically," *i. e.*, psychopathically, disposed. If he had such experiences he kept them to himself, locked in his own heart. He consumed his own smoke. He did not approve of a

¹ From a letter to B. P. Blood, quoted in James' *Varieties of Religious Experience*, p. 384.

² *Memoirs of Alfred Tennyson*, Vol. II, p. 473.

poet's unlocking his heart and throwing it wide open for the public to see in and scrutinize all its processes.

A peep through the window, if folks prefer;
But please you, no foot over threshold of mine.

He did not like the purveyors of psychic mysteries, and he was rationally suspicious of mediums and those who "guess what's going on outside the veil." "Men spin clouds of fuzz where matters end." (Bishop Blougram's Apology.)

Here is his diagnosis of the value of the judgment of a spectator at a seance and his ability to distinguish between trick and the real appearance in the case of a certain child who died:

And whose last breath you thought your lips had felt:
The little voice set lipping once again
The tiny hand made feel for yours once more
The poor lost image brought back, plain as dreams,
Which image, if a word had chance recall,
The customary cloud would cross your eyes,
Your heart return the old tick, pay its pang!
A right mood for investigation this!
One's at his ease with Saul and Jonathan,
Pompey and Caesar: but one's own lost child. * * *
I wonder when you heard the first clod drop
From the spadeful at the grave-side, felt you free
To investigate who twitched your funeral scarf
Or brushed your flounces? Then, it came of course,
You should be stunned and stupid; then (how else?)
Your breath stopped with your blood, your brain struck work.
But now such causes fail of such effects,
All's changed,—the little voice begins afresh!
Yet you, calm, consequent, can test and try
And touch the truth.

[Sludge, the Medium.]

But while he was healthily normal, rationally minded, critical of unusual phenomena, he yet was in the truest and best sense of the word a mystic—a per-

son who had first hand experiences of God and could say with his John in the desert, "I saw."

I shall endeavor to show from his own words how deep and vital this first hand experience of God was in Browning's case, and I shall also show how he performed another service of great importance in his flashes of insight about the nature of the soul. This latter service is one which we peculiarly need at the present moment, when there is perhaps more skepticism over the existence of the soul than there is over the existence of God. Mrs. Browning wrote of Lucretius,

Who dropped his plummet down the broad
Deep universe and said, "No God,"
Finding no bottom.

Her husband was always dropping his plummet down the abysmal deeps of the human soul and concluding that there must be a God, just because the soul proved to be bottomless. I shall deal first with his testimony of acquaintance with God.

You have a man talking out of real experience in words like these: I

Who want, am made for, and must have a God
Ere I can be aught, do aught,—no mere name
Want, but the true thing with what proves its truth,
To wit, a relation from that thing to me,
Touching from head to foot, which touch I feel
And with it take the rest, this life of ours!

[Bishop Blougram's Apology.]

Or those others:

That one Face far from vanish, rather grows,
Or decomposes but to recompose,
Becomes my universe that loves and knows.

[Epilogue.]

His was a mysticism of the best affirmation type, which after centuries of intellectual and spiritual travail has found a better way than the *via negativa*,

whose terminus was "the Dark," or "the nameless Nothing," or "the naked Godhead where there is never form or idea"—"the Wilderness where no one is at home," as Eckhart calls the goal of all our search. This new mysticism builds solidly upon the normal experiences of man's soul. It insists upon the truth that the Beyond which we are forever seeking is within ourselves. In fact we are seeking just because in some sense we have already found God. We so tiny and He so great are inherently kin and belong to one common spiritual universe. He is the foundation of all that is real and spiritual. As Browning puts it:

Take all in a word: the truth in God's breast
Lies trace for trace upon ours impressed:
Though He is so bright and we so dim,
We are made in His image to witness Him.

[Christmas Eve.]

"The child feels God a moment, [then] ichors o'er the place," he says. The main trouble with us elders, it would seem, is that the ichor has grown to a hardened scar over the sensitive spots of the soul.

Not only is God behind the soul for him, the environment of it, as the water is for the swimming fish, but He is in a similar way the foundational basis and life of everything else. Take this passage from Sludge as a sample:

We find that great things are made of little things,
And little things go lessening till at last
Comes God behind them. Talk of mountains now?
We talk of mould that heaps the mountains, mites
That throng the mould, and God that makes the mites.
The Name comes close behind a stomach-cyst,
The simplest of creations, just a sac
That's mouth, heart, legs and belly at once, yet lives
And feels, and could do neither, we conclude,
If simplified still further one degree:
The small become the dreadful and immense!

[Sludge, the Medium.]

Browning has often been supposed to be a rationalist and philosopher among poets. That is not a sound position. A rationalist is not a poet—he is a rationalist. Browning was a full natured, all-round man. He did not cut asunder his emotional life from his intellectual. He loved with his whole mind as well as with his heart and strength. He stood for the integral life. A whole man can be a poet, but not a man who proposes to use only that little fragment of himself which he calls his “rationalizing faculty.” He once wrote:

To know *is* something, and to prove
How all this beauty might be enjoyed, is more:
But knowing naught, to enjoy is something, too.
[Cleon.]

And this living word from Luria is drawn from his own deep experience:

God glows above,
With scarce an intervention presses close,
And palpitatingly His soul o’er ours!
We feel Him, nor by painful reason know.

But, as I have pointed out, when Browning says “feel Him,” and exalts that method of approach in place of slow and painful rationalization, he is not setting emotions over against reason, as a better source of knowledge. He is insisting upon the great fact that the spirit of man, in its unified and total being, can partake of God and does discover that His Spirit presses palpitatingly over and around ours.

Rejoice, we are allied
To that which doth provide.

* * * * *

Nearer we hold of God
Who gives than of His tribes that take.

[Rabbi Ben Ezra.]

That is precisely what the sane affirmative mystic means by mysticism. God and man are allied, are kin.

Man is not sundered, and cannot be sundered, from God any more than a division of space can be sundered from space as a whole. As soon as we get cured, if we ever do, of the habit of thinking of God in terms of the ancient Ptolemaic astronomy, as though He lived off somewhere above the crystalline dome of the sky, while we live far beneath Him on this dull, sober earth, we shall find it easier to be mystics. We shall realize, as so many do not now, that there is only one place where God can be found in His full meaning and that is where beauty is found, and consciousness is found, and goodness is found, and love is found, and sacrifice is found, and personality is found. We shall expect of star-wheels and planets only what can be expressed in terms of masses of matters and energies and velocities. We shall find in the slowly ascending spiral of life and in the long dramatic processes of history a revelation of God, to be sure, but these revelations, external to us, will always lack the warm, intimate, and personal factor. Up to that point God will always seem somewhat foreign to us. It is when we find Him palpitatingly close about our own souls that we can say, "I have seen," and "The God of the universe is my God." We rise to a first hand religion when we can say, as he says, in Christmas Eve:

His All in All appears serene
With the thinnest human veil between,
Letting the mystic lamps, the seven,
The many motions of His Spirit,
Pass, as they list, to earth from heaven.

Then, to use his vigorous figure in the same poem, we feel "our soul's depth boil in earnest."

It is this same immense transition from the God of the cosmos to the God of intimate personal experience that is expressed in another fine passage of Christmas

Eve, one of the most personal of all his poems. He says:

In youth I looked to these very skies,
And probing their immensities
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That His love, there too, was the nobler dower.
For the loving worm within its clod
Were diviner than a loveless god
Amid his worlds, I will dare to say.

It is not necessary here to reiterate what every lover, in fact almost every reader, of Browning knows, that love as the essential character of God is a central theme of Browning's and is emphasized in a very large number of his poems. It is a recurrent note from the beginning to the end of his literary period. He found evidence of it in strange and unusual types, and he put his message about it in the mouth of odd and bizarre witnesses, but in the last analysis his faith in the Love of God rests upon his own experience of it. It is the testimony of his own heart.

I have faith such end shall be:
From the first, Power was—I knew.
Life has made clear to me
That strive for closer view,
Love were as plain to see.

[Reverie.]

That is not something which surged into his consciousness as a sudden invasion. It did not come up like a subterranean upheaval or uprush from his subliminal self. He did not return from an ecstasy and bring back this "find," as the diver brings his pearl from his plunge—

A beggar, he prepares to plunge;
A prince, he rises with his pearl.

[Paracelsus.]

Not that way. "Truth may be flashed out by one blow," no doubt, but it is more often won by the slow gestation and maturing of normal experience. Spiritual truth, certainty of God, the immense significance of Christ, the living contacts of the Holy Spirit, are attained as appreciation of beauty is attained, as artistic taste is gained, as tact is acquired, as moral insight is won, by the slow accumulation of experience which saves its gains and out of them builds a character that knows by second nature. Here is the way Caponsacchi puts it:

To have to do with nothing but the true,
The good, the eternal—and these, not alone
In the main current of the general life,
But small experiences of every day,
Concerns of the particular hearth and home:
To learn not only by a comet's rush
But a rose's birth—not by the grandeur, God—
But the comfort, Christ.

[The Ring and the Book.]

It is thus that this sensitive inner spirit is formed. The only reason for calling this method of attaining truth mystical is that we are dealing here with "knowledge of acquaintance" and not with "knowledge about," with first hand experience and not with second hand, with what is inwardly apprehended and not with what is externally communicated. And Browning's poetry is pretty well crammed with matter of that sort. In any case this inwardly formed and spiritually tested conviction of his came to be absolutely sure:

The flesh I wear,
The earth I tread, are not more clear to me
Than my belief.

If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom. [Paracelsus.]

He had a working theory that the main source of truth is after all within the soul. The classical passage which interprets this mystical source of truth is, of course, the famous one in Paracelsus, and it is a capital interpretation of the point of view which I have developed above:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth,
A baffling and perverting carnal mesh
Binds it, and makes all error: and to *Know*
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

The same idea comes out forcibly in St. John's words in *A Death in the Desert*:

Can they share
—They, who have flesh, a veil of youth and strength
About each spirit, that needs must bide its time,
Living and learning still as years assist,
Which wear the thickness thin, and let man see—
With me who hardly am withheld at all,
But shudderingly, scarce a shred between,
Lie bare to the universal prick of light?
Is it for nothing we grow old and weak,
We whom God loves?

There is another passage to the same effect in the soliloquy of the venerable Pope—now in his

gray ultimate decrepitude,—
Yet sensible of fires that more and more
Visit a soul, in passage to the sky,
Left nakeder than when flesh-robe was new.

His remarkable bracket in that great Christian poem already quoted, *A Death in the Desert*, gives a profoundly mystical interpretation of the nature of the soul. It is an ancient view of the great mystics, but apparently Browning holds it himself, or something like it—a divine apex to the soul which connects it in unsundered fashion with God. There is first the soul which represents the life of the body; then there is the soul, which

Feeleth, thinketh, willeth,—is what *knows*.
Which, duly tending upward in its turn,
Grows into, and again is grown into
By the last soul, which uses both the first,
Subsisting whether they assist or no,
And constituting man's self, is what *Is*—
And leans upon the former, makes it play,
As that played off the first: and, tending up,
Holds, is upheld by, God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him.

It was a conception of man's soul like that which gave the mystics of the fourteenth century the ground of their spiritual faith. Aristotle supplied them with the basis for their theory of the soul, but this highest self of Browning, which ends the man upward "in that dread point of intercourse," is bolder than Aristotle dared to be and is of a piece with Eckhart's famous doctrine of the *Fünklein*, or "flash," at the apex of man's inner self.

It is just because our lives are so closely joined with the life of God that we in our earthly sphere can be organs of God to others. As *Pompilia* says:

Through such souls alone
God stooping shows sufficient of His light
For us i' the dark to rise by.

The Pope, in *The Ring and the Book*, gives a very

interesting review of the new movement in religion, which is going on around him in his old age, led by the mystic Molinists with whom he himself deeply sympathizes. He sees the danger of trusting the inward promptings of the spirit in place of the safe assurance of ancient creeds and age long customs, but he wonders whether this risky and hazardous way of life which throws decision on the individual soul and makes a man "stand out again, pale, resolute, prepared to die," will not mean really fresh life and power in place of the torpor that has come with safety and dull routine. He welcomes the step which means "faith in the thing itself" in place of "faith in the report" of the reality, *i. e.*, first hand instead of second hand faith. He points out how these mystics of his time peril their bodies and their souls too in obedience to truths revealed within themselves—"unrecognized yet, but perceptible," and resolve by this light in their souls to

Correct the portrait by the living Face,
Man's God by God's God in the mind of man.

Then it is that Browning introduces that fine figure of the person who knows "the right place by the foot's feel." Many a time as a boy I have found my way home at night, in the country, when it was too dark to see a single sign or pointer, by letting my feet find the road beneath. That the old Pope says is to be the new way. Already, he says, there are "experimentalists in the new order" who carry their guide within themselves and who will be for the new age what Augustine was for the old. He sees risks and dangers in this looser, more fluid type of religion, but on the whole he votes for it, and he is sure that the nobler spirits will obey God, find the right path, and be victorious in the hard

choices of life. Pompilia is his sample flower of the new order:

Everywhere
I see in the world the intellect of man,
That sword, the energy his subtle spear,
The knowledge that defends him like a shield—
Everywhere; but they make not up, I think,
The marvel of a soul like thine, earth's flower
She holds up to the softened gaze of God.

One who did right because her pure soul *saw and knew*.

There is, then, the possibility of forming within the soul a subtle, swift, sure sense of spiritual direction as infallible as that of the homing bird or the migrating wild goose, and with it a consciousness of response to that wider environing Spirit which surrounds the soul as the ocean does the island. "So," says the ripened old Pope,

So, never I miss footing in the maze,
No—I have light nor fear the dark at all.

This is quite obviously not the mysticism of the great negatives or of the great ecstasies, nor does it present the well defined ladders and scales of the systematic mystics, like John of the Cross. It is that better, modern, normal type that builds upon the kinship between man and God, and finds all life shot through with divine possibilities and linked up in its deepest strata with the foundational sources of life in God.

This is the glory,—that in all conceived,
Or felt or known, I recognize a *mind*
Not mine but like mine,—for the double joy,—
Making all things for me and me for Him.

[Prince Hohenstiel-Schwangau.]

Sometimes a "bar is broken between," the bar that keeps us outside and isolated, and for blessed moments

—"moments sure though seldom," he says, we see and hear and feel and find our contact,

In spite of the mortal screen.

[By the Fireside.]

There are a few who, by stricter training and completer obedience, have brought themselves into parallelism with celestial currents, and *they* have the experimental touch.

God has a few of us whom He whispers in the ear.

[Abt Vogler.]

Practice of the spiritual life perfects this strange stringed instrument of ours and makes it a better and ever better organ of the Spirit of God. Even the stubborn body, the somewhat recalcitrant "brother ass" that carries the soul, can be slowly molded into a finer, fitter nature, until we are able to cry with joy and enthusiasm:

All good things

Are ours, nor soul helps flesh more, now, than flesh helps soul.

[Rabbi Ben Ezra.]

The organizing process goes forward day by day until even old-time liabilities become positive spiritual assets and count on the right side of the ledger.

All instincts immature

All purposes unsure

* * * * *

Thoughts hardly to be packed

Into a narrow act

Fancies that broke through language and escaped;

All I could never be,

All men ignored in me,

This, I was worth to God, whose wheel the pitcher shaped.

This quickening of life, this subtle sensitizing of the soul and harmonizing of the body into an attuned organ of the divine life is what Browning often dealt with.

You get this kind of harmonized person in the great passage I now quote:

The one royal race
That ever was, or will be, in this world!
They give no gift that bounds itself and ends
I' the giving and the taking: theirs so breeds
I' the heart and soul o' the taker, so transmutes
The man who only was a man before,
That he grows godlike in his turn, can give—
He also: share the poets' privilege,
Bring forth new good, new beauty, from the old.

[Balaustion's Adventure.]

This calm, ordered, normal consciousness of God and of fellowship with Him is a well known characteristic of the poetry of this robust and stimulating optimist of the Victorian era. There are times, however, when the intensity heightens and the spiritual passion glows with white heat, and the reader feels that the poet is giving a glimpse of intimate experiences which go far toward the rapturous and ecstatic state. At least, if he has not had these experiences himself, he knows how to express them vividly in others.

Novel splendours burst forth, grew familiar and dwelt with mine.

* * * * *

Nay more; for there wanted not who walked in the glare and glow

Presences plain in the place.

* * * * *

What never had been, was now; what was, as it shall be anon;
What is,—shall I say matched both? for I was made perfect too.

[Abt Vogler.]

Or this:

With life forever old yet new
Changed not in kind but in degree
The instant made eternity.

[The Last Ride Together.]

Everyone of course is familiar with the rapture which came with David's sublime discovery, in Saul:

The stars of night beat with emotion and tingled and shot
Out in fire the strong pain of pent knowledge; but I fainted
not,

For the Hand still impelled me at once and supported, sup-
pressed

All the tumult and quenched it with quiet, and holy behest,
Till the rapture was shut in itself, and the earth sank to rest.

I shall end with one more illustration of a deep emotional passage, describing human life when it is caught up and enveloped in the wider, diviner Life to which we belong:

The whole Face turned upon me full.
And I spread myself beneath it,
As when the bleacher spreads, to seethe it
In the cleansing sun, his wool,—
Steeps in the flood of noontide whiteness
Some defiled, discolored web—
So lay I, saturate with brightness.

[Christmas Eve.]

EVANGELIZATION IN EGYPT TO-DAY

By Professor R. S. McCLENAHAN, M.A., LL.D., of The American University
at Cairo

PROBABLY in no nation among those which make up the Moslem world has there been as decided a tendency toward breaking away from traditional religion in the past half-century as in Egypt. It is true that no people of any considerable population or degree of solidarity have, as much as Egypt, inherited the sacred language of Islam, the Arabic, in use as the common colloquial tongue as well as the language of literature. It is true that the *Azhar* University at Cairo has for centuries formed the very peak of the watershed of Arabic speaking communities to the East and West and more or less into Africa. It is true that for centuries Cairo has been, and is even to-day, the clearing house for the literature through which the non-Arabic speaking Moslem nations must and do receive their choicest leadership. The imprint of Cairo in an Arabic book means to the Moslems of Singapore or the Punjab, Turkey or Morocco, about what the imprint of Oxford and Cambridge would be the citizens of the British Empire anywhere on earth.

Yet notwithstanding all this, the past half-century has seen remarkable, even striking, changes of attitude of mind, shifting of the religious thought, of this intensely devoted, dyed-in-the-wool Moslem community. These movements have been destructive rather than constructive. They are traceable, with cumulative quantity and quality, through the past century; for it

was in the days of Napoleon and Mohammed Ali, founder of the present dynasty in Egypt, when first the traditional religious, social, intellectual, and various other new streams began to flow. The spirit of inquiry was fostered, innovation (in Islam accursed) made itself felt with increasing force and extent. Restraints which have held back other Moslem nations, from Morocco to India and from Russia to Central Africa, were to a great degree cast off. Fifty years ago the Khedive Ismail publicly uttered this dictum, "My country is not a part of Africa, but of Europe," so far had Egypt even then begun to loose the fetters of a thousand years as a traditional "church state."

The reactions have been as profound religiously as they have been many and far-reaching intellectually, socially, economically, politically, and otherwise. It has been a slow and almost imperceptible process of breaking up the old and reaching out for the new. Often the very presence of non-Moslem communities, with ignorance, ecclesiastical schemings, and the manipulation both by Moslem and Christian leaders, seemed indeed to retard progress. There is nothing more of an abomination to Islam than polytheism; and whatever savors of it, even when wearing the garb of Christianity, only antagonizes the mind of the Moslem. So that often what he saw of ritual, closely akin to the worship of the creatures rather than of the Creator, only caused him to withdraw farther into Islam; or, if his faith in that became undermined, to drift off into rationalism, skepticism or hopeless atheism.

Yet constructive influences, many of them very well defined, have combined to create the present religious conditions in Egypt. These conditions by no means indicate any large movement in the immediate future

towards an acceptance of the Christian faith or standard of personal or corporate life. Nothing thus far suggests what the Christian church has been in modern times in such lands as Uganda or Korea, or mass movements in districts of India or the Pacific Islands. Humanly speaking, that might be too much to expect in a nation, the very hub of the only great anti-Christian faith in the world, intrenched for thirteen centuries in an intense hatred of Christian religion and civilization. Rather it is a gradual, often almost unconscious, drifting away from the moorings of Islam as far as Moslems are concerned, or from decadent, spiritless religious forms and externals as far as the Christians are concerned, towards something more or less directly associated with the faith and practice based on the ideals of the New Testament.

Some of the genuinely constructive influences have been indirect and almost unseen. They have been those of contact with nations, which in itself always inclines to the survival of the fittest, by inter-communication through travel, the press, conferences, councils on problems as remote from direct evangelistic effort as international law, finances, industrial questions, or scientific, economic, and political matters. It seems very commonplace to the Occidental that such intercourse of peoples with peoples should occur; but we must recall that until a generation or two ago Egypt was as much cut off from Europe as if it had been at the antipodes instead of within a day or two of Southern Europe.

But it is rather the directly constructive influences operating now, and for future decades, with which we purpose to deal here. These may be summarized under: The Moslem Factors, The Egyptian Christian Factors, and The Foreign Missionary Factors.

THE MOSLEM FACTORS

As has been indicated above, for the past hundred years the spirit of inquiry has not only been possible in Egypt, but has been greatly fostered by many circumstances. The determination of comparatively progressive rulers, like Mohammed Ali, Said, and Ismail, to link up with Europe more definitely than their predecessors had ever dreamed of, found its outlet among other things in the founding of schools based (however superficially) upon modern thought and educational processes, instead of those of the centuries-old, moss-grown *Azhar*, where the cult of Islam only was promulgated, to the absolute exclusion of any science, reliable history or foreign language. The change resulting from these schools, small though it was and touching only a very limited number, was real in its creation of the spirit of dissatisfaction with the mass of what was untrue and unsound when measured by the straight-edge of fact.

Such an awakening not only does not tolerate what is intellectually false; it breaks over into a search for something reliable in the realm of moral and religious thought. It did in this case. The sacred law of the Sharia, the religious law of Islam, for a thousand years absolutely and universally considered adequate for every question of litigation, had to give way to the founding of modern courts of law, based on world-wide standards of civilization. The Sharia was put in a back seat and left to care for only a limited number of questions pertaining to marriage, divorce, estates, and so on. Manifestly there was being developed a consciousness that there was something better, something more just than, for example, the law of amputation for stealing or a severe penalty for departure from certain demands of Islam in ordinary living.

Again, such factors as a general decline of Moslem prestige, conscious and unconscious, the gradual lessening of the importance of the pilgrimage to Mecca, the decline of the dignity and honor of the Amir el Hagg, or leader of the official caravan, the manifestly perfunctory observance of the sending of the Kiswa, or holy carpet, annually to the great shrine of Islam, the Kaaba at Mecca, and the growing indifference to orthodox Moslem faith and practice—all these have produced questionings in Moslem minds, such as, Why? and, Is it possible there is something better? At least they have had, particularly in the past two or three centuries, a tendency to give Christianity a hearing.

And more recently there has been a growing cry for independence. Not under the Greeks or Romans, ancient Egyptian or modern Turkish rule, was the voice of the people ever heard. But since 1882 gradually freedom of life and property and an unheard of liberty of the rapidly growing press in Egypt have brought about their natural consequences, a demand not only for national independence, but also for freedom of the individual conscience. Where tradition and fanaticism had absolutely prevented persons attending non-Moslem and Christian religious gatherings or possessing or circulating the Christian Scriptures or literature, men have come to claim freedom in these as well as to have individual opinion in other matters.

When Mustapha Pasha Kamil, some fifteen years ago, led in the movement for political reform, the Sheikh Mohammed Abdu for social reform, and Kasim Bey Amin for a new position of women, others awoke to carry the principles of those Moslem leaders into the arena of moral and spiritual realities. Discussions of distinctly religious questions, taboo for centuries, be-

came possible both in public and in private, in print and verbally. Multitudes have discovered that Christianity was not what they thought it was, have had access to and have bought tens of thousands of copies of the Bible, and have taken an entirely new attitude toward what for centuries was a hated thing, the religion of the "zimmi," or Christians whose presence was permitted in their midst only on sufferance. It is significant that Christians are admitted to full rights in the National Assembly, where formally they had no political rights whatever. There are Moslems in Egypt in great numbers now who boldly and earnestly advocate complete individual freedom of investigation into any matter, religious as well as otherwise, by themselves or any other Moslem, and who show a previously unknown cordial attitude toward Christian religious activities, and even stand for full provision for the religious minority in the new constitution now being prepared.

THE EGYPTIAN CHRISTIAN FACTORS

By far the largest Christian element in Egypt, numerically, is the Coptic Church. It is community of approximately seven hundred and fifty thousand souls. They are to be found in all parts of Egypt, from Alexandria to as far south as the Soudan, their numbers being larger in Upper Egypt than in the Delta. The ecclesiastical head of this church is the Patriarch, the direct successor of St. Mark in the See of Alexandria, but residing at Cairo. His authority extends not only throughout Egypt but into Abyssinia, through his appointing for centuries past the official head of the Abyssinian Christian Church.

The present Patriarch is a very aged, venerable, and intensively conservative autocrat, who has been strug-

gling for almost half a century against any departure from the traditions of the Coptic Church. He has had to yield, however, to much pressure on the part of the laymen (as distinguished from the clergy) who have demanded something better than the mere forms and ceremonies, the ritualistic and sacerdotal processes of the church. The Coptic clergy may have been content, in almost every case, to maintain considerable loyalty to the Patriarch and his conservatism, but the demand for knowledge and interpretation of the Bible, for preaching, for religious instruction of men and women and children, has in almost every case been traceable to awakened laymen. The clergy have for centuries been recruited from the inferior levels of the Coptic communities, and, too often intentionally on the part of both Moslem and Coptic higher officials, from those who had little or no talent for influence and helpful leadership. No well-to-do or influential Coptic family has in modern times, and probably for many centuries, even considered having one of its sons enter the ministry.

Yet the Coptic community has made remarkable progress in the essentials of Christian life in the past generation or two. Here and there are leaders, men and women, laymen and clergy, who have learned the values of the Scriptures as compared with the traditions of men, who know their Bibles and are a voice to be heard and a light to shine, who are awakening whole communities to new and better things. Occasionally one notes some bishop or lesser church official taking his stand against traditional error, and suffering for it. The high-handed methods of repressing such things—excommunication, burning of Scriptures, incrimination—which were effective a generation or two ago would

not be endured to-day by these progressive and enlightened and often truly spiritually-minded members of the Coptic community.

But the real signs of the time are in the definite attitude towards a free and general knowledge of the Scriptures. The leaders of the Coptic laymen have secured a place for religious instruction and study of the Bible even in government schools. This is the result of a struggle for the past twenty years or more. In the Coptic churches where formerly there was no preaching now there is much. It is true that most of this, up to date, has been done by lay members, but even the clergy are beginning to discover that they must preach and instruct or pay the price in loss of prestige, so strong is the current for religious enlightenment. Special meetings for men and women, Sunday Schools, young people's religious organizations, however rudimentary in their character and work, a Young Men's Christian Association, a Bible study union under the name of The Friends of the Bible, individual evangelistic leaders, a theological seminary at Cairo, of doubtful efficiency but holding in the direction of uplift—all these are blazing a new trail within the Coptic Church.

A remarkable feature also is the welcome now shown towards any one capable of bringing a true Gospel message to the Coptic churches. Where two or three decades ago it was absolutely impossible for any one not directly identified with the Coptic Church to have a hearing in Coptic churches, to-day in multitudes of cases men and even women are allowed, invited, and even urged to preach and convey the Gospel message. In many communities genuine Christian fellowship exists between Coptic and non-Coptic religious leaders, which until recently was most strenuously condemned.

And where formerly the Bible was a rare book among the people, to-day it is very well known.

While the Coptic is the largest native Christian community numerically, the Protestant, or evangelical, community is very much superior as an educated and spiritually qualified body. It includes approximately one hundred thousand persons, identified with it as communicants or adherents, after some sixty years of mission work. It is led by a remarkably intelligent and progressive company of pastors in about 100 organized congregations, and 596 teachers in 200 evangelical schools. The Synod of the Nile, consisting of four presbyteries (and one in the Soudan), represents the most enlightened religious leadership in Egypt. It is a significant fact that more than forty years ago, in the beginning of this church, it was decreed that no candidate for the Gospel ministry should be accepted who had not received as thorough an education as could be provided, including, unless for extraordinary reasons, graduation from the College at Assiut and the theological seminary at Cairo.

This evangelical community became so strong and influential, so manifestly a factor in the nation, that it was constituted a sect and given official recognition by khedival decree some twenty years ago, and now has its own *Meglis Milli*, or Court of the Sect, co-ordinate before the law with those of the Moslems and Copts. It has been and is the leader in every spiritual activity, locally and throughout the valley of the Nile. Its pastors are head and shoulders above the leaders of other communities in the essentials of Christian leadership and intellectual and moral prestige.

They are an example to Coptic clergy, always forging far ahead of them in ability to preach, in religious

organization, in conferences for deepening the spiritual life of their people, in Sunday School and young people's work, in extending the knowledge of the Bible, and in the attitude towards the evangelization of the Moslems. Their annual Prayer Conference, for both the clergy and the laymen, conducted now for some twenty years, has been indicative of the spirit and trend of the native Protestant community. The frequent conferences on young people's work and on the organization of Sunday School workers, the distribution of evangelical literature at every gathering and through many individuals, show an ideal and purpose which no other Oriental church represented in Egypt ever entertained in modern times. The genuine, though not very large, extension of the native evangelical church of Egypt into the Soudan, at Atbara, Khartum, Omdurman, and a few other centers, has afforded some interest in what is foreign mission work for the Egyptian church.

In each provincial capital and in each large city and almost all the smaller ones are the beginnings, if not the extensive influences, of one or more evangelical congregations. In Cairo there are eight fully organized churches with their own pastors, four of them worshiping in their own church building. In Minia there are two. In Assiut the evangelical congregation numbers some 550 communicants, and this in their own splendid church building. In the smaller towns there are some 300 places where evangelistic services are conducted by the Protestant church in Egypt.

The great majority of native workers, whether male or female, in the evangelistic or educational work have received their greatest inspiration while students in the college for young men at Assiut or in the board-

ing school for girls at Assiut. Through the students' organization in these institutions, opportunity is given for participation in evangelistic work in a score or more communities within the radius of fifteen or twenty miles from Assiut. Students, both young men and young women, usually with the leadership of their teachers, go out two and two and evangelize and are thus trained for similar work in after years. This is quite true also of some of the native congregations where Christian Endeavor activities evangelize and give experience to young people in Christian service.

While the above is all true and indicates a very much larger and livelier spirit of evangelization and general Christian enlightenment than is in any other community in Egypt, while traditionalism and ritualism and sacerdotalism and the substitution of something else for spiritual pabulum for the masses have given place to the introduction of a multitude of copies of the Bible and the uplift of the Gospel, while the leaders and churches of this evangelical community are head and shoulders above their neighbors in character and influence, nevertheless the fact remains that the native evangelical or Protestant community is not responding as fully as it might to the opportunity for evangelizing their twelve or thirteen millions of Moslem neighbors. They may be unconscious of the invitation which is extended to them daily in God's providence. They may be influenced, consciously or unconsciously, by that traditional antipathy which so potently separates the Moslem and the non-Moslem. They may in many cases feel that the Moslem is not ready for the Gospel, and the time has not yet come to make him welcome in a Christian gathering or to offer to him the Gospel message. They may feel that dan-

gerous circumstances might arise if Moslem and Christian engaged in mutual inquiry into spiritual affairs. And there may be some that feel that the Moslem is a castaway, is not and cannot be the object of Christ's salvation. There may be some jealousy for keeping the Christian church free from certain elements which might be carried over from Islam by Moslem converts—some residuum of the heritage of centuries of the division of the national consciousness between Copt and Moslem.

Not that the evangelical church as a whole is opposed to the evangelization of Moslems. It is not. At its prayer conferences, church services, in its two weekly Arabic periodicals, in the literature distributed so abundantly, in its actions by presbyteries and synod, in its earnest clerical and lay members, there is a great volume of zeal for the evangelization of Islam. No one is more progressive than they are in this. The Moslem leaders, in the press and through various means, clearly indicate over and over again that, while they have no fear of any inroads whatever being made by the centuries-old Oriental Christian communities, this Protestant community is different. It does propose to evangelize and invite Moslems to investigate the Scriptures, to study the life and teachings of Jesus Christ, to compare the Gospel with any other standard of religious faith and life. Moslem religious leaders have repeatedly expressed apprehension as to the contact of this evangelical faith and all it contains with Islam and what it contains. Even within the realms of morals, as well as dogma, they realize that there is a very strong movement of the center of gravity towards something spiritual, something different, when, in schools or churches, in gatherings or assemblies, and in indi-

vidual contacts, opportunity is given for some frank consideration of the different ideals.

It may be that the evangelical church has not had a vision; it may be that the possibilities of the evangelization of Islam do not appear at all clearly to them yet. It is in a position somewhat comparable to that of European or Anglo-Saxon Christendom towards the evangelization of both Moslems and pagans a century or two ago, when one of its leaders told William Carey: "When the Lord wishes the conversion of heathen, He will do it without Carey's help or anyone else's." What the evangelical church needs, and what the Coptic Church of Egypt needs much more, is some awakening to what its function is, to what a response it might have among the Moslem millions, multitudes of whom are conscious of the untruth of Islam, and feel it must be abandoned as unsound. The approach of small numbers, to say nothing of large numbers, of Moslems for confession of Christ and admission to the church would still, in too many cases, meet with anything but a cordial reception. Yet with that vigorous life the church has, its large acquaintance with and use of the Scriptures in the Arabic language, with the remarkably intelligent ministry by which it is led, and with its many and frequent searching considerations of the question, there is much hope of a response greater in volume and earnestness, deeper and more effective in its results, in conveying the Gospel message of faith and life to the Moslem population in the valley of the Nile.

Before leaving the consideration of the Egyptian Christian factors, mention must be made of the special conditions which have obtained during the past three or four years. I refer to the political conditions. Along with other nations, Egypt has for the first time

in its history begun to awaken to a desire for democracy and independence. As a by-product perhaps of the determination to be rid of foreign political domination has come the more or less thorough uniting of all native communities in this demand for that independence. Moslems have preached it in Christian churches, Coptic (I believe never Protestant) clergymen and laymen have preached it in mosques.

It may have been, and may be yet, superficial and unreal, but it has tended to obscure some essentials through an insistent demand that all religious differences be set aside and never mentioned, and that no Egyptian allow the possibility of religious difference to endanger the uniting of the streams of nationalist ambitions. In 1921 a common prayer for independence was prepared with the object of it being used in the Moslem mosques, Jewish synagogues, and Christian churches. It was sent out through the nationalist leaders, and every method was used to have it universally adopted. The Coptic communities in many cases responded to it, sometimes through zeal and sometimes through pressure. As far as can be gathered, evangelical pastors and preachers refused to admit it, and thereby to admit an equality of Islam, its Prophet, and Allah with Christ and God. Though the evangelical leaders refused to read the prayer in their churches, they always conscientiously and earnestly prayed for the independence of Egypt, and led their people to prayer for divine guidance in the critical political conditions through which the nation was passing.

But the reaction of the cry for liberty has been, on the other hand, as mentioned above, creative of an appetite for independence in inquiry and religious freedom. The force extended from the realm of politics to

the realm of liberty of conscience, and who knows how far this may reach in the extension of the Kingdom.

THE FOREIGN MISSIONARY FACTORS

The foreign missionary factors of largest importance in Egypt are the following:

The American United Presbyterian Mission, whose activities extend throughout all Egypt from Alexandria to Assuan, and indeed far into the Soudan, and have grown in size and prestige and extent of influence since its founding in 1854. The evangelical church mentioned above is largely the result of the services of this American mission during the past sixty years. Its missionaries, with a very few exceptions, are members of the Synod of the Nile and the various presbyteries. They laid the foundations broad and deep and created an entirely new period of Christian life in Egypt. More recently they have given over, to a very large degree, the conduct of the native church to the Egyptian presbyteries, and maintain less direct control over the activities of the Egyptian workers. It is to them that one must look for the initiating of the extension of the evangelization of Islam and the Soudan and of the opening of new areas for work. The mission's colleges at Assiut and Cairo, its theological seminary at Cairo, its very extensive educational work throughout Egypt, and its medical work in the Assiut and Tanta districts, are far-reaching in results.

The Church Missionary Society (British) operates in Cairo and the Delta. Its present work dates from 1882, although it had some work in Cairo before 1853. The leading feature of the Church Missionary Society in Egypt is its medical work at Cairo and several points of the Delta, which is followed up by a most thorough evangelistic activity.

The Egypt General Mission, with headquarters at Belfast, has operated at Cairo and three or four points of the Delta during the past twenty-five years. Its workers are not as definitely identified with any denominational policy as the Americans are with Presbyterianism and the English with the Episcopal Church.

The Canadian Holiness Movement entered middle Egypt some twenty years ago. Through their evangelistic work and a limited number of schools they have built up a considerable body. Their native workers have not received as lengthy or thorough preparation for work as those from the other communities.

The Nile Mission Press, already some twenty years in operation, has contributed and does contribute mightily to the extension of evangelization wherever the Arabic language is spoken. It even extends its distribution of evangelical literature as far east as China and as far west as Morocco. Members of the various missions have co-operated in the conduct of this work, largely financed from America, although superintended through London.

The Young Men's Christian Association was just getting under way in Cairo when the war came on. During the period of the war its activities were almost entirely limited to the work for soldiers. More recently, through complete reorganization, work has been taken up for the Anglo-American community and also large plans have been entered into for the Egyptian branch. A Young Men's Christian Association under purely Egyptian control, which has existed for several years in Cairo, has never prospered greatly. The newly organized Association, with a splendidly located and ample property in the heart of the city under American

superintendence, gives promise of very wide and helpful influence.

During the past two years there has been organized the Inter-mission Council of Egypt, constituted by some ten or twelve mission bodies. There is a great hope that, through co-operation and mutual helpfulness and recognition of the remarkable position and opportunity offered to Protestant Christian missions in Egypt, the greatest advantage may be taken of this strategic and centrally located field in the midst of the Arabic speaking Moslem world.

The American, and the British and Foreign, Bible Societies and the American Sunday School Union contribute "the sinews of war" for all the above-mentioned activities. Mention should also be made of the far-reaching influence of the religious periodicals issued by the joint action of the foreign and native workers, particularly *El Huda* and *Nagm el Mashrik* of the American Mission, the Occident and Orient by a joint committee of editors, and *Beshair Es Salam* of the Egyptian General Mission.

In the co-operation of the Egyptian and foreign work of evangelization in Egypt during the past ten to fifteen years the most remarkable change has not been in the workers themselves, but in the hearers. Throughout the previous decade, through direct and indirect processes, there has been observable a very decided change of the attitude of mind on the part of both ignorant and more intelligent persons. The result has been that, where formerly audiences were very much limited in numbers and interest and the approach of hearers was almost wholly a desire to engage in controversy, for several years there has been instead a manifestly genuine willingness to learn, to know "what

the scriptures principally teach," what Christianity really is. Where a few years ago Coptic and Moslem religious leaders used any means at their disposal to disturb and prevent private or public inquiries, now they frequently attend and rarely interfere.

There has been a remarkable decrease of controversy, and a very popular attendance at evangelistic meetings, not in every locality by any means, but in many. Over and over again one hears from both foreign and Egyptian workers of crowded churches, open air meetings, religious services held in the homes of Moslem or Coptic men of influence, where every facility is offered for speaking the Gospel message. Very often the request is made that the content of Christian faith and living be clearly and unmistakably stated. In the cities and villages all up and down the Nile Valley, there has been a readiness to listen, without controversy; so much so that the workers have felt that it has been indeed a new epoch, a period of doors wide open where they were formerly closed. Where the missionary only a few years ago found three or four Moslems at a meeting, and these ready to leave at once or stir up trouble upon the mere mention of religious truths, to-day he can and does go up and down the valley speaking to large audiences, with scores, if not hundreds, of Moslems attending his speaking and listening attentively.

Thus far there has been no evidence of a reaction against Christian missions, growing out of the spirit of nationalism widely spread and so highly roused during the past four years. It may come yet. But one notes on the one hand the comparative unpopularity of the religious leadership centering round the *Azhar*, the so-called "university" of Islam, the decreased at-

tendance at the mosques, the deserting of the old-fashioned *kuttab*s, or purely Mohammedan primary schools, the decadence of the formerly popular celebrations of the pilgrimage, the *Mahmal*, and other Moslem ceremonies, the general discontent with what Islam has to offer in the realm of scientific, social, economic, political, sanitary, moral, and intellectual progress.

On the other hand he notes a very strong current running in the direction of inquiry, of independence of thought, of discovery of why Islamic civilization is decadent, of asking why Moslem nations are contributing so little or nothing to the world's life, welfare, and happiness, of gazing off toward the communities whence come the best things, with some assurance, however undeveloped, that there the truth must be, to produce such results. It is not a time of more than a very limited confession of this condition, but it is a time of much investigation. Doubt in one direction, accompanied by conviction in another, and that with much freedom for investigation, are leading on toward greater and greater freedom and results for Christian missions.

When all classes of the people from the *fellah* in the village, to the inquiring *effendi* of the upper levels, perhaps a high official or his son in one of the mission colleges or the American University at Cairo, are responding to the general trend for intellectual and spiritual enlightenment, Christian missions have almost unlimited liberty of action, and it seems that there can be but one result.

It may be asked, What are the indications of the results upon the Christian missions of the withdrawal of the British from Egypt and the proclamation of independence and an entirely Egyptian government? The reply must be that, while there are already signs

of preferment for Moslems and less "rights" for non-Moslems, while some even insist that it should be so, since the Moslem population outnumbers the non-Moslem by fourteen to one, still there has been no indication thus far of any definite or intentional restriction of Christian missions or individual inquiry into religious matters.

The new constitution, now being prepared, will, it is hoped, guarantee religious liberty and the rights of minorities, and perhaps even go as far as to proclaim the suspension of some portions of the sacred Mohammedan law and grant the right of the change of religious faith. Every effort is being made to be able to proclaim the latest and best constitution, and the right of Egypt to claim a place among the most advanced nations of to-day, with liberty, equality, justice, and fraternity second to none. Many of the leaders realize that this can come only without restrictions on religious liberty. This in turn will spell much opportunity and responsibility for the Christian missionary in Egypt, the hub of the Moslem world.

CAIRO, EGYPT.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

PACIFISM IS A GOOD THING—WHEN NOT CARRIED TOO FAR. When it would surrender everything, including fundamental righteousness, for the sake of avoiding trouble, it becomes an effeminate apology for a virtue. We heard much about the shortcomings of pacifist citizenship during the Great War, and we are beginning to hear about the perils of pacifist Christianity in these days of contention over the essentials of Christian doctrine. After speaking of various kinds of subversive teaching to be found in our churches, The Lutheran speaks in this direct way of the necessity for something more vigorous and constructive than easy-going tolerance:

“How shall these vagaries be dealt with? In a spirit of weak tolerance, because we love peace better than the Truth? No church that believes its faith to be founded solely and only on the Scriptures can long exist on a pacifist theory of its calling and mission. It does not deserve to exist. A church without deep and abiding convictions, or without a sense of the obligation that rests upon it to come to the defense of its convictions, is a feeble church, a losing church. When it can no longer be held together on the basis of one Lord, one faith, one baptism, it may still be an imposing organization, but it ceases to be a faith-imparting organization; it ceases to be a witness-bearing church. ‘Do away with the assertion of your convictions,’ says Luther, ‘and you do away with your Christianity.’

“We are living in a time when courageous witnessing is more imperative than it was a century ago. Everywhere do we see evidences of doubts and questionings that are undermining the pillars on which the Christian Church in the first century was built. If it were left to some to decide, we would soon have no Bible to speak with sole and final authority; we would soon have no Cross, no Atonement, no Resurrection

miracle, no miracle of grace to transform a corrupt and sinful nature into a renewed image of God. There are some very vital and fundamental articles of the Christian faith at stake in this nervous, restless age of creedal iconoclasm. What injury it has wrought is manifest in more than one denomination where cleavages have long existed and where divisions are impending. Pacifism in the form of tolerance was permitted to do its work, and now the war is on."

A PERSPECTIVE VIEW OF HISTORY IS NOT ONLY INSPIRING; IT IS necessary to a correct understanding of one's own time. We try to judge conditions and progress too much from the immediate moment. The antecedents of an idea or an event must often be known before its value and prospects of endurance can be assessed. Many good people are gravely disturbed over what they regard as some new peril to the faith, when it is only the recurrence of an old one and will have its day and pass.

During the past few years even the casual reader must have been impressed by the rapidity with which rationalism has been shifting its attack from the Bible to our Lord Himself. Many in the church have ceased to believe in His Deity. And with His Deity goes the whole doctrine of redemption. Forgiveness, it is taught, can be had—if it is really necessary—for mere sorrow over wrongdoing, and sincere effort at reform is a sufficient substitute for regeneration.

All this is but the logical result of a progressive questioning of the genuineness of the Scriptures and the truth of their message. This is strikingly shown by the forecast a great German scholar made years ago. While, we believe, it has been quoted before, yet never since it was uttered has there been a day when its repetition was more appropriate. Its predictions as to destructive scholarship have been fulfilled, but, like the Old Testament prophets, it closes with a glorious vision of the triumph to come. Writing in *The Watchman-Examiner*, Dr. J. P. Greene thus recalls the occasion when this singularly clear-sighted statement was made:

"When I was a student in Leipzig University I was fortunate to belong to Dr. Delitzsch's American Club for the study of Old Testament problems. He was then probably the greatest Hebrew scholar in the world and a very pious Christian. He said to us one night: 'Young gentlemen, the battle is now raging around the Old Testament. Soon it will pass into the New Testament field—it is already beginning. Finally, it will press forward to the citadel of your faith—the person of Jesus Christ. There the last struggle will occur. I shall not be here then, but some of you will. Be true to Christ. Stand up for him. Preach Christ and him crucified. I see the enemy rolled back from the citadel and a brighter day dawning for the supremacy of our Saviour, King of kings, and Lord of lords.'"

SUPERFICIAL OR ILLOGICAL ARGUMENTS PUT FORWARD IN DEFENSE of an unsound position are among its betrayers. The case of Dr. Percy Stickney Grant, Rector of the Church of the Ascension, New York, has furnished instances of this sort. His type of preaching, which denies essential articles of the great doctrines of the church of Christ, seems to father a sinuous type of reasoning. Whether orthodox or not in their views, men of soundly logical minds appear to agree pretty generally, that, when a preacher can no longer accept the faith of the church he serves, common fairness and consistency demand his withdrawal. But *The Outlook* lately asks whether a minister, finding himself "in disagreement with the doctrines of the Church as commonly understood within the Church," should resign, and then proceeds with its own answer:

"Except for his own comfort, no. If he considers his duty, he will remain and let the Church decide whether it will expel him or not. The best example for the disciple is his Master. It is plain that Jesus of Nazareth offended the ecclesiastical authorities of his day and astonished the people with the novelty of his teaching. If ever there was a religious teacher out of conformity with the doctrines of the religious body to which he belonged, it was the Man of Galilee. Yet he did not resign; he continued his teaching and left the initiative to those who wished him suppressed. And in the history of the Christian Church since that day the great teachers who have stirred

the Church by what it regarded as strange doctrine have followed this example."

The Outlook overlooks or ignores the fact that Christ was unique, and that His ministry was not to be judged by ecclesiastical rules. Then, too, He had taken no priestly vows. With Him a statement of truth was not the outcome of theological inquiry, an expression of human faith or subject to the canons of men. Moreover, it is not correct to imply that He broke with ancient teachings. He avowedly came to fulfill both the Law and the Prophets, and denounced those leaders of Israel who had broken the one and failed to comprehend the significance of the other. He quoted the Scriptures to support His words and also pointed to their fulfillment in Himself. Nowhere did He deny their truth. He was not an iconoclast, but a restorer. Yet, by the strange twistings and turnings of argument for the defense of His detractors, He is set forth as "the best example" for those who deny His own affirmations about Himself and the testimony of His immediate disciples.

Not content with this plea for the right of infidelity to occupy the pulpit, The Outlook declares that "the Church cannot consistently discharge its clergy for doctrinal differences and expect to pray for Church Unity." What kind of unity? If the church is to permit all sorts of preaching, and the pulpit becomes merely an open forum where all shades of doctrine may be defended, how will the church find any assured and commanding belief about which to unite? In its closing paragraphs of the discussion quoted The Outlook pleads for such a course as would sink the church to the state of a religious derelict, with decks awash with every new wave of doctrine and with rudder gone:

"If, then, the Church is to avoid schism and sectarianism, on the one hand, or the hypocrisy that comes from the suppression of honest belief for fear of consequences, on the other hand, it must permit freedom of thought and speech concerning doctrines within its own body.

“Church union is possible only with the widest variety of theological belief. It is not in theology, in doctrine, in the interpretation of creeds, that the Church will ever find the unity for which it prays. It is in the common loyalty to the Master it serves and to the spirit of faith and hope and love that it can find its only bond.”

With a feeling of discovering a sure landmark whereby to determine his own course, one turns from such casuistry to these words of the beloved disciple, who wrote for just such situations as ours to-day:

“Whosoever goeth onward and abideth not in the teachings of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.”

IN EDUCATIONAL AS WELL AS ECCLESIASTICAL CIRCLES THE right to teach what one pleases, regardless of the principles of the school concerned, is warmly defended. It is narrow-minded and medieval to demand that a professor or teacher shall, in his expressed views, not be inconsistent with the principles of the institution he serves. If a man occupies the chair of a distinctly Christian institution holding the traditional evangelical interpretation of the Creed, it is held a blow at “academic freedom” if he is not permitted to deny the doctrines it cherishes.

A case of this sort came up lately, when Dr. A. W. Slaten was dismissed from William Jewell College, in Missouri, where he held the Bible chair. This is a Christian institution, and Dr. Slaten was informed of its spirit and purpose when he took his position. Yet his views were later found to be totally unacceptable. After a proper hearing by the trustees he was dismissed, having declined the advice to resign. The following month he preached in a Unitarian Church in Chicago. The Christian Century, in a brief news item referring to the incident, says that Dr. Slaten “was recently relieved of his duties

and paid his salary for the rest of the year on account of his admitted lack of faith in Satan as a physical being."

Ridicule is a weapon that seems readily to fit the hand of assailants of those who defend the historic faith. The dignity of the comment just quoted may be judged by reported expressions made by Dr. Slaten himself. The New York Times published a purported statement by Dr. Slaten which bears out the following summary of his views expressed to the college trustees and given by Ex-president J. P. Greene of the college.

"Jesus Christ was only a good man. Joseph or some other man was his father.

"He was crucified and buried and never rose from the dead. He is now dead.

"His death has no significance for us except this: He died as a true man ought to die, in the pursuit of high ideals. His death was not an atonement for our sins.

"So, of course, he did not ascend to 'the right hand of God,' and is not there now to make intercession for his people.

"Hence he, Dr. Slaten, never prays in his name—he has no need of Christ except as an example.

"He does not believe that the Father sent forth the Holy Spirit to comfort and guide his people."

The Times has made the comment below upon this case, and the principle it urges will apply to churches as well as colleges:

"It is all very well for him to talk about 'academic freedom,' but really that is not involved in his disagreement with the trustees of the college. They are not trying to silence him; they simply say that he must do his teaching somewhere else than in a place where his ideas give great and justified offence.

"Dr. Slaten thinks he has as much of a grievance, and the same kind of one, as would a teacher of geology who was expected to teach that the world was made in six days 6,000 years ago and was discharged because he denied the truth of those statistics. The analogy is not sound now, though it might have been 200 years ago or so. Geologists deal largely with demonstrable facts, while the matters in which Dr. Slaten contradicted the trustees of William Jewell College were for the most part in another domain—that of faith—and he has

only what seem to him high probabilities with which to meet their settled convictions.

"What men who find themselves in the position of Dr. Slatten should do is obvious. Instead of waiting to be dismissed and then protesting against dismissal in the name of 'academic freedom,' they should depart voluntarily and betimes. There is room enough for them outside and plenty of freedom to say what they choose."

PEOPLE ARE STILL DESTROYED FOR LACK OF KNOWLEDGE, BUT the painful thing about it is that they are themselves chiefly to blame for their ignorance. With all our facilities for acquiring knowledge, most men remain content with the most superficial inquiry into many of the profound and important themes that invite study. One of the weaknesses of our whole educational system is that it presents so much to be investigated that the ordinary student contents himself with second-hand information. In matters of religion he often has no personal experience, and his acquaintance with the Scriptures is gained largely from some teacher whose utterances may be colored by most unfavorable bias. The Presbyterian Advance offers this explanation of the chronic doubts that the study of science raises in many minds concerning the Bible:

"To one who has been properly taught in the Bible and brought to the intelligent and whole-hearted acceptance of its great principles, the things of which we feel so much fear are without the power to shake his faith. Notwithstanding all that has been said, and much of it justly, in criticism of the colleges and universities, it is probably true that as large a per cent. of college men are consistent Christians as of those who never go to college. The man who has imbibed the true spirit of the Bible will not be turned easily from his allegiance to its spiritual truths.

"Much of the trouble of which we complain is with people who have never really been taught in either science or the Bible. Men with bright, inquiring minds will come upon things which they are told are subversive of Bible teaching, and knowing nothing of the Bible and feeling no loyalty to it, they are quite disposed to accept the suggestion at its face value. In this way many a man has become skeptical of the trustworthiness of the

Bible whose skepticism grows more out of his ignorance of the Bible and his indifference to it than out of his knowledge of anything which was really hard to reconcile with its teachings. It is to be more than suspected that the railing accusations against science as subversive of Bible truth, and the unwarranted assertions on the part of Christian teachers that one cannot believe certain things and be loyal to the Bible, have had much to do with the prevailing skepticism concerning it. Men who know next to nothing about either the things denounced or the Bible, but who know in a general way of the reputation for learning of the scientific men and their accusers, are inclined to side with the former. We should be more thorough in teaching the Bible and less rash in assertions as to the things which are inconsistent with faith in its teachings."

MANY OF THE RELIGIOUS CONTROVERSIES THAT HAVE VEXED THE church have risen over comparatively unimportant matters, that is, over questions that are entirely outside the articles of the common Creed and are not parts of essential Christian faith, but lie rather in the regions of Christian philosophy, forms, and minor points of belief. It is not to be denied that most of us are Protestant or Catholic because we were born so, and *The Guardian* (Catholic) therefore reasons that both sides should regard the differences between them simply as "a historical fact." It goes on to point out how much these two great branches of Christianity have in common and to plead for mutual charity and conciliation:

"Catholics and Protestants have really much in common that ought to make them consider one another with a friendly eye. In matters of faith, for instance, think of the Bible which we all embrace as the word of God, the incarnation of the Son of God and His divinity which we hold in common with all the orthodox Protestants, the salvation of the world through the atoning sacrifice of Christ, the Blessed Trinity and many other points of faith. As to the moral law there is scarcely any divergence between Catholics and Protestants. We both accept the same decalog and the same maxims of the Gospel.

"To be sure, all Catholics do not live up to the moral law proposed by their Church. Nor do all Protestants embody the spirit of the Gospel in their lives. But if a Catholic is bad, it

is not because he is a Catholic, but because he falls short of the teachings of his Church. And if a Protestant leads an immoral life, it is not because he is a Protestant, but because he has set aside the teachings of his denomination. If a Protestant minister who has a wife and children runs away with another man's wife, it would be mean to hold his religion responsible for his prevarication. Had he lived up to his preaching, he would never have done such a thing. And if you find a Catholic priest or layman do any shocking thing, you may be sure no Protestant could condemn him more severely than he is condemned by the moral code of his own Church.

"These observations are calculated to foster a spirit of conciliation which is so much needed in these troublous times!"

ONE OF THE THINGS REVEALED BY THE YEARS SINCE THE GREAT War opened has been the appalling ease with which the race can slip back into barbarism. We have mistaken the lapse of great periods of time, since certain revolting historical events, for impassable gulfs separating our civilization from ancient bigotry and brutality. We act as though the centuries had erected an impregnable wall of defense for modern civilization against all that was cruel and stupid in the past. But barbarous human traits know no boundaries of time, but, like wolves, hang on the trail of civilization, waiting for the moment of weakness or relaxed vigilance. We see this in certain recent events within our own boundaries, and in the apparently deliberate destruction lately of several Catholic edifices in Canada. On the latter outrages *The Rochester Herald* comments:

"There are men so hateful toward other men's religious beliefs that they would destroy even life itself, to say nothing of the sites and symbols of religious worship, if by so doing they could vent their enmity and hatred. There are men so destitute of love for the beautiful, of respect for the monuments of history and of art, that they would wreck and ruin them in a transient moment of brutish passion. We read and heard of much of that in the war. But a man who is moved by no respect for religion—though it be not his own—nor for the history of mankind, nor for the art which reveals the passion

and aspiration that have lifted man above savagery and out of barbarism, must be unique even among degenerates."

The Tribune, New York, also utters this warning:

"We are all but a few generations distant from utter bigotry and the spirit of persecution. The witches of Salem came close upon Cromwell's vandals and but a century after Saint Bartholomew's Eve. Whether an American of to-day is Protestant or Catholic, these ancient springs of religious hatred that set loose the hand of massacre and persecution lie concealed beneath restraints of modern liberalism all too insecure and uncertain. The right to worship with a free conscience has been won for all Americans by stern experience and a resolute regard for justice and fair play. It can be lost, its blessings can be swallowed up in a maelstrom of bigotry, in a few short years of intolerance."

CIVILIZATION DEVELOPS, BUT NOT IN A PROPERLY BALANCED way. Progress in the mechanical arts enables men to devise new implements of war faster than their moral and social progress enables them to organize means to avoid it. So in other things. We seem to lack social institutions that are commensurate with the increase of enlightenment and of population. We are saving lives as never before, but we have not yet learned how to make the lives of all comfortable and useful. What is the needed element, the agent that can solve humanity's great problems and compose its social conflicts? Is it religion? The Globe, New York, has editorially given one aspect of the problem of our uneven progress:

"A thought-compelling picture is painted by Dr. Louis I. Dublin, statistician for the Metropolitan Life Insurance Company, in his discussion of longevity, reported recently in the columns of The Globe. Dr. Dublin believes that if all of us lived as intelligently as some of us already do the average span of life could be increased at least a decade, or from fifty-five to sixty-five years. Infant mortality could be reduced perhaps two-thirds and adult mortality one-half, reducing the death rate from about thirteen per thousand per annum to about eight and six-tenths.

"This does not represent merely the hope of a Utopian. The life span has been increased more than twelve years in

England since 1840 and fifteen years in Massachusetts since 1855. In the whole United States it has been lengthened six years since 1901. Every new medical discovery, such as the isolation of the influenza germ, helps to make Dr. Dublin's vision less a dream and more a reality.

"At the same time these discoveries should serve to remind us that we must envisage a problem as well as an achievement. To add ten years to the life span is the same as adding 20,000,000 persons to the population of the United States, or more than 300,000,000 to the world. We have already seen the number of people in western Europe more than trebled in a century; and while our control over the forces of nature, and especially the food supply, has more than kept pace with this rapidity of growth, it may not always be so. Already it is apparent that the old social institutions and moral and political ideas are inadequate to the sort of world which we are creating, and which is being created for us, by the forces with which Dr. Dublin is concerned.

"For the present our capacity to maintain life has outrun our capacity to make life worth living. It is civilization's most pressing, immediate problem to restore this balance."

IT IS AMAZING HOW RAPIDLY AND ENERGETICALLY THE PUBLIC is seizing hold upon various systems of healing outside regular medical practice. The most recent to attract attention is what is termed "Bible healing." Its champion is Dr. Samuel C. Benson, a young Presbyterian minister, whose useful and varied experiences include the pastorate, service in an ambulance corps of the French army, chaplaincy in the American army, and secretaryship for the Eastern Agency of the American Bible Society.

While in the latter position he began to pay special attention to the subject of bodily healing as wrought by our Lord. His interest in this had been increased by his own recovery from what had been pronounced incurable tuberculosis. So deeply was he impressed with this phase of Christ's work that he has given up his position with the Bible Society to devote himself to proclaiming its importance. Going to England, he met with a surprising response to his message.

Twelve leaders of the British Free Churches signed an announcement of a meeting at the City Temple to be conducted by Dr. Benson. Among them were Dr. John Clifford, Dr. Norwood of the City Temple, Dr. F. B. Meyer, and Dr. Dinsdale Young. The idea caught the public mind, and both the religious and the daily press gave Dr. Benson's work in England large attention. He has now returned to America and is beginning to attract attention here. The Bible Healing Society has been formed, and is commencing active work. This is his message, given in his own words:

"Regular orthodox Christianity possesses all the power, and all the blessing, and all the healing secrets which any of these outside movements of psychology, autosuggestion, mental healing, psycho-analysis and what-not possess, with the additional strength that it offers personal salvation for the soul as well, and that it has the divine and spiritual power in unlimited degree to reinforce the mind or the will or the imagination at the point to which these often come when they are so weak and so depressed that they can no longer, so to speak, try to lift themselves up by their own boot-straps. When all else inside fails, Bible Healing still has God left, who is outside as well as inside, and who has all-power, which He puts at our disposal. In other words, a harmonizing of the whole man, body, mind, and spirit, through oneness with God, is the basis of all healing. The supreme key of life is spiritual."

In a conference for press representatives given by Dr. Benson a few weeks ago in New York, he "demonstrated" his method by standing before a patient and, after explaining the Bible philosophy of healing, using this formula, given here with the addition of appropriate adaptations and explanation:

"There is no sickness in Heaven. [Substitute for 'sickness' sorrow, or worry, etc.] Your spiritual self has its residence in Heaven and lives there. But Christ declares, 'Thy kingdom come. Thy will be done on earth, as it is in Heaven.' Therefore Christ desires no sickness nor distress for you and offers you full healing now. Jesus Christ maketh thee whole! [Placing right hand on the head of the patient and offering

prayer.] Blessed Lord, our Healer, touch and heal both the soul and the body of this, Thy waiting child, in Jesus' precious name. Amen."

IT IS MOST DISCOURAGING TO A PASTOR WHO KNOWS THAT HE IS doing his utmost, to have a congregation operating on the principle of a cold storage plant. Some good people content themselves with attending regularly the morning service and contributing generously to the church running expenses, as their share in the Lord's work. A pastor often has to devote no small part of his energy to offsetting the indifference and apathy of his church in its effect on the community. The Canadian Lutheran tells of a minister who was asked to recommend to a certain church a preacher who would "draw," and replied: "What you want is a church that will hold." Taking this as a text, the paper mentioned makes some comments that many a pastor will heartily endorse:

"The preacher's function is not that of drawing or that of holding; it is that of preaching, and that primarily alone. His mind is not to be taken up with distracting anxiety as to how to get men to come to him. His absorbing thought should be to present the truth so as to get men to come to Christ. The preacher who is an adept at '*drawing*' congregations is, in ninety-nine cases out of every one hundred, a failure at winning souls. Unconsciously it may be, yet too surely, he yields to the temptation of tickling ears rather than fulfilling his obligation of touching and reaching hearts. This, we say, is almost invariably true of one who thinks much about '*drawing*.' But it is equally true that he who, possessing average ability and making a consecrated use of it in the study of the Word, of nature, of providence, and of man, gives himself to the work of winning souls, will be a drawing preacher.

"At the same time, it is in the power of a church to do either of two things with those who are drawn to it: to thaw them in or to freeze them out. We say 'thaw them in,' that is, by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the Church in its various expressions of life and activity. Love on the part of the people more than the eloquence of the pastor will hold a congregation together, while on the contrary, in-

difference and coldness and clique spirit on the part of the people, despite all the ability shown in the pulpit and by the pastor, will serve to dissipate any congregation."

DESPITE THE CRITICISM OF FOREIGN MISSIONS AND THE JESTS AT the expense of missionaries, some of the finest tributes to this branch of the church's work and its workers have come from sources either wholly outside the church or not officially representative of it. Of peculiar value are the commendations of studious and reflective minds given under conditions that exclude the charge of bias in the missionary's favor. In Scribner's Magazine, Dr. William Lyon Phelps, of Yale, one of the foremost literary critics of America, recently spoke in this vigorous fashion concerning the missionary and his detractors:

"The finest person in Ben Ames Wilson's new novel 'Black Pawl' is a Christian missionary. (I used to wonder whether all novels ridiculed missionaries, or only those I happened to read; just as I wonder whether all trains are late or only those I take.) It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease and sickness; it would be interesting if the brown, yellow and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of science and the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic."

A NATION SUFFERS MUCH FROM BEING ASLEEP WHILE THE WHOLE race is marching ahead, but it may suffer only less if, on awakening, its efforts to gain lost time are marked by feverish haste. Intellectually China seems to be awakening, but her rising student generation has not yet learned always to select wisely its Western models and mentors. Mr. Sherwood Eddy recently described in *The Christian Century* the "New Thought

Movement" that is sweeping the ambitious students of China toward the perils of extreme rationalism, atheism, and a sort of moral anarchy. A glance at his statement of the reading of China's new intellectual leaders emphasizes again the need of Christian teaching for that country in this critical hour when she is casting about for truth:

"The four revolutions that marked the transition of the west from the mediaeval to the modern world were spread over a period of nearly four centuries. Though each produced a vast dislocation and some destruction, there was time for a more gradual adjustment. But China today is forced to face four revolutions all combined in one. The renaissance gave to Europe her intellectual freedom; the reformation brought moral and religious freedom; the political revolutions of America and France opened the way for political freedom and the industrial revolution which is still incomplete will in time bring industrial freedom. China is forced to face these four great issues in a single generation. This colossal undertaking is placed upon the shoulders of a small educated class who must lead to liberty the fourth of the human race that is the most conservative and the most unwieldy."

"The renaissance of the middle ages was led by such men as Petrarch, Dante, Erasmus, Sir Thomas More with his 'Utopia' and Luther with his vernacular Bible. The sources of the New Thought Movement of China can be traced chiefly to certain writers from the West. The streams of influence which have most powerfully affected the leaders of the movement seem to be the following: the pragmatism of James and Dewey, the vitalism of Bergson, the realism of Bertrand Russell, the non-resistance of Tolstoi, the mutual aid of Kropotkin, the socialism of Marx, the communism of Lenin, the 'bol-shevism and world peace' of Trotsky, the relativity of Einstein, the writings of H. G. Wells, Bernard Shaw, Oscar Wilde, the French novelists, etc. In the present publication era all of the above writings have been translated in Chinese and are being widely read together with Kant, Darwin, Spencer, Huxley and Tagore. Among the problems now eagerly discussed in their new thought magazines are those of labor, woman's rights, marriage, family, sex, language, education, politics and religion. Whole numbers are devoted to the criticism of religion or to the demand for its demolition or reform."

CHARGES HAVE BEEN MADE AGAINST THE CHURCH OF LATE for its failure to save the world from falling into its present sorrows, but the home also has had to bear many criticisms of a similar character. Recently the arrest of several girls and young men in New York for participation in indecent dances called forth from a daily paper a severe arraignment of the parenthood that exercised no control over the going and coming of its young folks. There is an alarming increase of child suicides, and not long ago there was noted in one state a sort of epidemic of child elopements. There seems to be a precocity in vice manifesting itself among the very young. Commenting on this, *The New World* (Catholic) remarks:

"The first source of this new poison is the parents. Theirs is the responsibility before God and man. Imagine supposedly sensible people supplying a boy of fifteen with an automobile! How can a father and mother be properly characterized in seeing that the juvenile of fourteen has a dress-suit? If the courts were to take a little more cognizance of the laxity of parents and punish them for the delinquency of their children a healthier condition would soon prevail. Permitting little children go to parties protracted far into the night, keeping no check on, but actually provoking by lavish generosity, indiscriminate theater-going; these are among some of the natural reasons why childhood surfeited with pleasure, and steeped in information that should be deferred to maturity, seeks an outlet in suicide. And to counteract the promptings to vice, and to correct the newly discovered enemy that has been lurking during childhood, what remedy is offered? In most cases none. In many the poor subterfuge of desultory Sunday-school attendance. Meanwhile the parents are exemplifying in their own lives an ill-disguised paganism. Banish God if you will, but be prepared for the consequences. If such things are happening in the green wood, what is to be hoped for in the dry?"

NOT LONG AGO JUDGE BEN B. LINDSEY, OF THE JUVENILE Court of Denver, made this statement: "My experience, study and investigation of juvenile life have convinced me that parents need to be taught the fundamentals of child rearing. I firmly believe that not more than twenty per cent. of parents

are relatively and comparatively competent to raise children." Here is a fact to be pressed upon the consciences and minds of fathers and mothers, few of whom seem to have any adequate knowledge of the moral nature of the child and its training. It is this lack in our American life that makes possible such a statement as this, taken from *The Watchman-Examiner*:

"More than three-fourths of the male offenders brought before the criminal courts of New York city are under twenty-one years of age, according to the report of the Children's Aid Society, an organization that tries to start boys right on the theory that a boy who starts right is not likely to go wrong afterwards. The report goes on to say that few boys are either naturally good or naturally bad; they are in large degree what their surroundings and circumstances and training make them. Surplus energy, excessive ambition, and a desire to be admired are named as among the leading causes of boys becoming criminals. Poor nutrition and health are also considered factors in the matter. There is in these suggestions, which are based on long and careful study of the subject by trained and patient investigators, much food for serious thought on the part of parents and Sunday school teachers, and friends of young people generally."

THERE IS MUCH MORE PERMANENCE IN NAMES THAN IN THE things they stand for. Often the character of an institution undergoes great changes, little noticed because the original name continues. Something of this sort is taking place in our educational system. Our public schools have long been looked upon as the chief agent, outside the home, in the development of our children, and we have come to have a certain regard for the very word school, as a sort of symbol of culture and character development. Several generations have passed with this complacent idea, until we are beginning to be somewhat roughly awakened to the fact that there have risen in America other institutions that have a vast deal to do with developing youthful character.

In a paper published in *The Continent* Mr. Roger W. Babson makes an urgent plea that the church take a more active part in determining the nature and conduct of various

lines of business, looking to their broader service of the public. His opening paragraph concerns certain powerful rivals of the public school in molding the lives of the children:

“Once the church and the home actually directed the education of the children. Then this education was gradually turned over to the public schools. It was felt that this could be safely done. The influence of the church and of the home has greatly decreased as the public school system has grown. Furthermore, the public schools have largely become a football for politics. As a result the public schools are not educating our young people. The great educational forces to-day are the newspapers, the movies and the billboards. These are all private enterprises and operated for profit. Ownership of newspapers varies in different communities. Many newspapers are a power for good, but many others are a power for evil. The movies, which are a tremendous factor in the education of our young people, are mostly in the hands of Jews, and rather a low class of Jews at that. This is not a criticism of the Jews. They are at perfect liberty to operate movies for the Jewish people, and use them to educate their own Jewish children, but it seems very paradoxical to have Jews operate the movies for Christian children. As for the billboards, they are largely supported by the tobacco interests and are mostly devoted to encouraging our young people to smoke.”

A GOOD MANY OBSERVERS ARE FRANKLY ASKING IF THERE WILL long be left enough of the old American stock to exercise anything like a dominating influence upon the country generally. Even now our great cities are largely foreign in tradition, if not in actual numbers of foreign born citizens. The following disquieting statements are drawn from Charles Lothrop Stoddard's *The Revolt Against Civilization*. It is to be hoped that a decided change may soon begin to manifest itself among our own people, in the natural desire for progeny rather than in the mere ambition for money and personal achievement. If the American spirit is to continue, Americans must accept family responsibilities. According to Stoddard:

“Outside of the south and parts of the west the old native American stock is not reproducing itself, the birthrates of immigrant stocks from northern and western Europe are

rapidly falling, while the birthrate among the immigrant stocks from southern and eastern Europe remain high and show comparatively slight diminution, states the author. The American intellectual groups are much less fertile than similar European groups. The average number of children per married graduate of the leading American colleges like Harvard and Yale is about two, while among the leading women's colleges it is about one and one-half. Furthermore, the marriage rates of college men and women are so low that, considering married and single graduates together, the statistical average is about one and one-half children per college man and something less than three-fourths of a child per college woman. Professor Cattell has investigated the size of families of 440 American men of science, choosing only those cases in which the ages of the parents indicate that the family was completed. Despite a very low deathrate, the birthrate was so much lower that, as he himself remarks, 'it is obvious that the families are not self-perpetuating.' The scientific men under fifty, of whom there are 261 with completed families, have on the average 1.88 children, about 12 per cent. of whom die before the age of marriage. What proportion will marry we do not know, but only about 75 per cent. of Harvard and Yale graduates marry; only 50 per cent. of the graduates of colleges for women marry. A scientific man has on the average about seven-tenths of an adult son. If three-fourths of his sons and grandsons marry, and their families continue to be of the same size, 1,000 scientific men will leave about 350 grandsons to marry and transmit their names and their hereditary traits. The extermination will be still more rapid in female lines."

A FEW YEARS AGO THE COLLEGES WERE EXERTING THEMSELVES to induce young people to acquire a higher education. Now they are wondering what they can do with the vast army of youth that crowd their class rooms. It used to be the rarely privileged young man who went to college. To-day somewhere around a quarter of a million young men and women are enrolled in our colleges and universities. It is said that, in 1918, it cost \$32.00 for each of the 20,000,000 public school children of the country, while the same year an average of \$610.00 was spent on each of 244,000 students in our colleges and universities.

An editorial in the St. Louis Star proposed a system of libraries and lectureships as a means of supplementing high school work, so that the young people might have the advantage of much that comes under higher education, while only the exceptionally able, who were capable of educational and other leadership, would go on to college or university. A number of prominent educators responded to invitations to comment on the editorial, and the reply of President Walter Dill Scott, of Northwestern University seems, in these words, to voice a fairly prevalent feeling:

“Unless the earning power of the nation is increased by the increase in the number of those having the benefit of higher education, we can not afford to permit the increase in attendance to go on. If the national income is increased by the larger numbers who attend college, such a limit is not necessary. We need no limit on the right kind of education for the right kind of young men and women. We should eliminate so far as possible education of the wrong kind, and we should discontinue paying for the education of young men and women who will not return to the nation more than the cost of their education.”

IN REALITY NO MAN CAN BE STRICTLY “SELF-EDUCATED.” Education requires the broadest contacts and experiences, not only with books, but with men and with life—and the training to interpret these experiences. For this reason very few men can hope to attain anything like a real education without a long period under the guidance of wise teachers. Still, here and there an exceptional man may be found. Lincoln was one of these.

In 1860 Lincoln delivered an address at Norwich, Connecticut, which led Rev. J. P. Gulliver to question him about his rare facility in “putting things.” After Lincoln’s death this interview was published, as Mr. Gulliver remembered it. It reveals Lincoln’s determination to think things through, a rare trait among Americans. Indeed, it is said that when Edward Bok was editor of *The Ladies’ Home Journal* he had a rule that no subject to be written for that periodical requiring thorough-

going research should be entrusted to an American. From the interview referred to are given some of Lincoln's own answers about his self-discipline in thinking:

"Well, as to education, the newspapers are correct—I never went to school more than twelve months in my life. But, as you say, this must be a product of culture in *some* form. I have been putting the question you asked me to myself, while you have been talking. I can say this, that among my earliest recollections, I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since. I can remember going to my little bed-room, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down, and trying to make out the exact meaning of some of their, to me, dark sayings. I could not sleep, though I often tried to, when I got on such a hunt after an idea, until I had caught it, and when I thought I had got it, I was not satisfied until I had repeated it over and over, until I had put it in language plain enough as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has since stuck by me, for I am never easy now, when I am handling a thought, till I have bounded it north and bounded it south, and bounded it east and bounded it west. Perhaps that accounts for the characteristic you observe in my speeches, though I put the things together before."

"In the course of my law-reading, I constantly came upon the word *demonstrate*. I thought, at first, that I understood its meaning, but soon became satisfied that I did not. I said to myself, 'What do I do when I *demonstrate*, more than when I *reason* or *prove*? How does *demonstration* differ from any other proof?' I consulted Webster's dictionary. That told of 'certain proof,' 'proof beyond possibility of doubt'; but I could form no idea of what sort of proof that was. I thought a great many things were proved beyond a possibility of doubt, without recourse to any such extraordinary process of reasoning as I understood demonstration to be. I consulted all the dictionaries and books of reference I could find, but with no better results. You might as well have defined 'blue' to a blind man. At last I said, 'Lincoln, you can never make a lawyer if you do not understand what *demonstrate* means.' And I left my

situation in Springfield, went home to my father's house, and stayed there until I could give any propositions in the six books of Euclid at sight. I then found out what 'demonstrate' means, and went back to my law studies."

WHY DO AMERICANS READ SO MUCH? IF THE NUMBER OF periodicals is almost appalling, what of the books? Even a high school youth of ordinary intelligence covers a remarkable range of subjects in his reading. The Literary Review of The New York Evening Post has suggested a defective educational principle as one reason for our omnivorous, but often ill-advised, reading. "The educated man," we are told, "has learned to relate one field of knowledge to another; he has learned to interpret facts and subdue them to his own uses." But, the writer goes on to say, our American school and university systems are not organized on such principles. Several extracts will explain the bearing of this educational defect upon our reading, as he sees it:

"Experimental schools in New York and elsewhere and better practice here and there in the public schools are beginning to substitute a real leading onward of the child's mind for a cramming with facts. And at the other end of the process, in the last years of advanced universities, education has come into touch with life and regained internal harmony. But between these extremes is the Great American Desert. Fine spirits are seeking for a trail, but meanwhile thousands of youthful minds parch and grow arid or lose all capacity for intellectual thirst. Some increasingly important fields of human achievement, like geography, are successfully and intelligently taught only to the very young and to the almost mature. Between is vacancy or dead category. The same may be said, with reservations, of the most humane of all studies, literature.

"And that is why the intelligent American needs wide reading for his education. Specialists have scoffed at this Age of Outlines, not realizing that it was the relating of fact to fact, movement to movement, religion to science, art to morality, cause to effect, which we demi-educated craved from our inmost being. That is why American popular magazines are so curiously informative in character, so packed with articles almost elementary in their content of knowledge, and yet bridging a

gap from what I knew of this to what I knew of that which had never been crossed. Upon the casual magazine and the accidental book rests the necessity of consolidating scattered positions. The American who stops reading when he leaves college is usually never educated at all.

"Therefore the increasing diversity of publishers' lists, the decline of the best seller which every one read and read nothing else, the increasing interest in the discussion of books, the growing number of scientists, scholars, politicians, engineers, who write for the public, and therefore perforce relate their studies to life as it is lived—all these signs are good ones."

MANY ARE HOPING THAT THERE WILL SOON BE A TWENTIETH amendment to the Constitution, to safeguard the child. The decision of the Supreme Court last year, that the Federal Child Labor Act, passed in 1918, was unconstitutional, makes any national act to prevent the exploitation of childhood through toil out of the question, without the necessary Constitutional provision. The Congregationalist has called attention to the present status of the nation's children, now that there is no national law to touch their case:

"Twenty-eight states are below the Federal standard in one or more respects. In Georgia, 12 year old dependent children may again be worked 10 hours a day, 60 hours a week, in woolen and cotton mills; and from sunrise to sunset in other factories. Children of 14½ may be worked all night. In North Carolina, children of 14, and during vacations boys of 12, may be worked 11 hours a day, 60 hours a week, in factories. In Utah, boys over 14 may be worked unlimited hours; and children at any age in factories, canneries. In Mississippi, boys of 12 may be worked in mills, factories, canneries. In Rhode Island, factory children under 16 may be worked 10 hours a day; New Hampshire, 10¼ hours; Michigan, at 15, 10 hours a day. In Minnesota and Michigan, two important mining states, children of 14 may be worked in mines, and at any age in quarries."

HOW BUSINESS MAY EXPLOIT CHILDREN IS BEING BROUGHT TO notice, somewhat casually, in this country by the discussion over the problem of a satisfactory child labor law. Child

labor in this country has had its tragedies, but here public sentiment, or the fear of it, doubtless tends to prevent its full development. We must look to other lands for that. The Christian Work lately gave an account, from the statement of a competent observer, of certain conditions in China, which shows how empty the phrase, "happy childhood," can be so far as great hosts of hopeless young toilers are concerned. The paper referred to says:

"In Tientsin he found fifteen thousand boys in the weaving factories working eighteen hours a day from 5 A. M. to 11 P. M., the majority receiving no pay whatever, but only their food. In the rug factories the boys work sixteen hours a day from 5:30 A. M. to 10 P. M., seven days a week. During the three years of apprenticeship they receive only their food and lodging. Many skilled workers are paid only four dollars a month. A large number of the boys are suffering from eye trouble and other diseases due to their working conditions and utter lack of care. In the best match factory are boys from nine to twelve working fifteen hours a day seven days a week. Their pay runs from six to ten cents a day. Eighty of these little workers must go to the hospital each day to be treated. The fumes from the cheap phosphorus and sulphur often affect their eyes and their lungs. Much of this could be avoided by using better chemicals, but the profits of the owners would not be so large. Not hundreds, but thousands of children, down to the age of eight or nine years, are employed in the fifty cotton mills around Shanghai. A recent report states that small boys ten, eleven and twelve years of age, were working stripped to the waist. Little girls, even smaller than the boys, eight or nine or ten perhaps, stand between double rows of whizzing, unguarded machinery, steadily but wearily feeding the machines."

SO MUCH IS SAID, AND TOO OFTEN JUSTLY, OF THE INDIFFERENCE shown by the church toward the immigrant, that it is gratifying when progress in the right direction is reported. More and more the needs and the possibilities of work among our foreign born populations is being pressed upon the attention, and the evidences multiply that the church is taking up this work with more resolution and system than ever. This

account of the newly inaugurated religious services at Ellis Island covers a case in point:

"A most significant innovation has taken place at Ellis Island, the gateway to America. Regular religious services are now being held every Sunday. Definite opportunities for worship through religious services have been made possible through the splendid co-operation of the present Commissioner of Immigration, Robert Todd. Every Sunday morning three types of religious service are held. At 8:15 o'clock the Roman Catholics have their mass; at 9:15 o'clock the Protestant service is held; and at 10:15 o'clock all Hebrew immigrants have an opportunity for worship, with a rabbi presiding.

"These religious services were inaugurated through a special committee of the 'General Committee of Immigrant Aid,' composed of thirty-three religious and social agencies. Representatives of the three distinct religious groups from the General Committee were appointed to this special 'Committee for Religious Services.' It was very gratifying to watch this committee of Protestant, Roman Catholic and Jewish representatives at work, and to note their spirit of co-operation and the conviction of every member of the great need of religious worship at Ellis Island to comfort distressed immigrants in detention. A Protestant sub-committee was organized through the helpful assistance of the offices of the 'Home Missions Council' to take charge of the Protestant services every Sunday.

"Thus spiritual and mental comfort in a very definite way is given to every detained immigrant as he passes through Ellis Island. Many of them have great sorrows and disappointments to bear. They need the strengthening influences which only religion and a belief in God can bring. Besides, each one is also given the impression that the 'Spirit of America' is fundamentally religious."

A HIGHER EDUCATION IS NOT TO BE COUNTED AMONG LUXURIES or extravagances. Attendance at a university or college may afford the thoughtless and reckless an opportunity to display their failings, but that does not determine the value of the institution. The importance of such training is realized when one awakes to the present condition among the student class in Europe, where hardship and poverty have been so marked that there has been some danger of an actual shortage of

trained minds among the ruling class of the next generation. The International Student Friendship fund is one of the noblest examples of the charitable work that has followed the war. Its results and the need it meets have been summarized by The Christian Century in this way:

"The International Student Friendship fund, through which undergraduates in forty-one countries have sent aid to fellow-students in distress in the disturbed portions of Central Europe, Russia, and the near east, had, when the second report was made last June, furnished and distributed 10,000,000 student meals, one-half of which came from American sources. The distribution of clothing amounted to 130,000 garments, and books to the number of 21,700 had been sent to student groups. The money raised by the students of forty-one countries during the twelve months ending July 31, 1922, had amounted to \$585,000. When this work was begun in August, 1920, investigation showed that conditions among these students were worse than expected. Thousands were starving; suicides for lack of food had become alarmingly frequent; large numbers, both men and women, had no place to live, but spent their nights in railroad stations, parks, and cemeteries. Many young men were found to possess only one presentable suit of clothing, which they wore in turns in attending classes. Others took turns in sharing a bed; the one who had had his turn in the bed one night sleeping in the park the next. Of 1,300 students examined in Prague, 275 were found to be suffering with tuberculosis."

NOT VERY LONG AGO AMERICA, A CATHOLIC WEEKLY, PUBLISHED two articles from Eugene Weare, a European correspondent, in which Protestants were charged with accompanying their distribution of alms in Europe with efforts to proselyte the Catholics. A striking feature of his statements is his criticism of the Catholic Church for its failure in the matter of organized relief work, such as Protestantism was furnishing, for the suffering Catholic populations of the Old World. As quoted on this point by a Protestant paper, he says:

"Every Catholic in the United States who reads, even occasionally, a daily newspaper, knows something of the frightful conditions under which most Europeans are now forced to live.

He knows, too, that more than seventy-eight per cent. of American Catholics trace their ancestry, within one or two generations, back to Europe. He knows, if he knows anything, that, in the countries where the suffering is greatest, in Poland, Austria, Bavaria, Hungary and Ireland, the vast majority of the sufferers are Catholics. During the past half dozen years the atmosphere in the United States has been electrified with stirring appeals to the charity of Americans in aid of the stricken of Europe. It is estimated that, since the war, *more than 300 American societies or organizations have been engaged in some form of European relief. Not one of them has been a Catholic organization.* And this in the face of the fact that the vast majority of people in Ireland, Belgium, France, Italy, Austria, Hungary, Bavaria, Czechoslovakia, Poland and Jugoslavia are Catholics. It is the Catholics who have suffered most during and after the war, and yet no American Catholic organization of any kind has gone among them. Individual Catholics have been more than generous to the Red Cross, the Hoover Mission and even to the Y. M. C. A., but no organized effort of any kind has been made by American Catholics to set up a society here. The Protestant Mr. Hoover has done more in one month in Poland to retain life in the bodies of starving Catholic Poles than all the Catholics of all the world have done."

ANTI-SEMITISM IS NOT A MODERN DEVELOPMENT, BUT SEEMS to be cotemporary with the dispersion of the Jews among the Gentile nations. An interesting analysis of this racial prejudice has been made by a Dutch scholar, Dr. Dijkema, and The American Review of Reviews gives this resumé of his discussion of the question in *De Gids*:

"M. Dijkema recalls that the Jews had complete freedom of worship and civil rights under the Ptolemaic and the Seleucidian rule and in Rome, Alexandria, Antioch, Ephesus and Sardis their civil rights were the same as those of Roman citizens.

"But the Greek world-kingdom established by Alexander the Great over the ideas and mind of the East could not suffer the Jewish refusal to recognize their gods as well as Jehovah, so that in Alexandria, Antioch, Caesarea, Tyrus and in different cities of Asia Minor there were frequent quarrels between the city authorities and the Jews, especially when the latter

were inscribed as Roman citizens. The Asiatic pagans accused the Hebrews of disrespect for the gods and hatred of man. Apion, who instigated a sanguinary riot against the Jews in Alexandria, declares that 'the Jews swear by their God, the creator of heaven and earth, that they will do no good deed to Gentiles and especially not to Greeks.'

"Apollonius Molon called the Jews 'ungodly and unsocial' and the accusations were from the pagan standpoint as true as the Greek reproach that they lacked culture. 'Thou shalt make unto thyself no graven image of any creature, either of the earth beneath or of the waters under the earth,' was a law that did not encourage in its literal followers creative works of the imagination. With the Jews instruction had one aim—the religious and moral development.

"Another reason undoubtedly lay in the fact that the period before the Christian era was a time of religious doubt and change and the Jewish religion was no negligible factor. Pliny the Elder characterized his day as one in which the search for God was the supreme quest. The Hebraic law had the monotheistic idea, salvation from sin and supernatural intervention, to offer with the certainty of a future life of happiness. Josephus declares that there were a great number of proselytes to Judaism in spite of the agitation against them.

"M. Dijkema points out that Tacitus even in the midst of his accusations recognized the spiritual nobility of the Hebraic religion. 'They believe,' he said, 'that the souls of those who die in battle or suffering for their sins are eternal. * * * Their God is the Omnipotent and Eternal, the Immutable and Immortal, the One God.'

"M. Dijkema concludes that the anti-Semitism of the ancients can be traced on the side of the Jews to the exclusiveness of their worship and their haughty and defiant attitude towards the pagans, and on the side of the uneducated heathen to incapacity to understand the Jewish abstract ideas in religion and to hate of the alien and superior stranger, and on the part of the upper classes to dislike of a people who held themselves above the native creeds, yet whose spiritual superiority they were obliged to acknowledge."

AMERICA CAN ENFORCE THE PROHIBITION AMENDMENT IF IT will. But the half-hearted support and even avowed opposition it receives at the hands of some public men make a farce, not only of the enforcement of this law, but of all others that

lack an aggressive public support. Too many officials seem to proceed upon the principle that they are to enforce public sentiment, but not law. In such a situation these words, from the inaugural address of Governor Gifford Pinchot of Pennsylvania, come as an inspiring call to duty on the part of patriotic and law-abiding citizens of all the states:

"I regard the present flagrant failure to enforce the Volstead law as a blot on the good name of Pennsylvania and the United States. If allowed to continue it will amount to a serious charge against the fitness of our people for genuine self-government. I share in the belief that no determined concerted effort to enforce the law has yet been made, and I propose not only to press with all my power for the abolition of the saloon, but also to make sure that the government of this State takes its full and effective part in such an effort.

"Pennsylvania must either control the criminals who are openly breaking the law or be controlled by them. With all good citizens I believe that this commonwealth is greater and more powerful than any band of law-breakers whatsoever, and I intend to act on that belief.

"This administration will be dry. The Executive Mansion will be dry, and the personal practice of the Governor and his family will continue to be dry, in conformity to the spirit and letter of the Eighteenth Amendment.

"The law is the law. It is the foundation of order, safety and prosperity, and of the commonwealth itself. Every state official takes oath and is in honor bound to obey it. I shall expect and demand from every public servant appointed by me, or subject to removal by me, from the highest to the lowest, entire and ungrudging obedience to the Eighteenth Amendment and the Volstead law. They are part of the law of the land."

THE IDEA THAT AMERICA MAY SOME DAY BE IN NEED OF THE great staples probably does not worry the average American. Yet it is certain that no nation wastes as ours does, and economists are beginning to wonder how long we can continue this recklessness without having to import some things we now have to sell. The Daily Telegraph, London, published at some length the opinions of Sir E. Mackay Edgar, Bt., upon this matter, following his return from his last annual visit to the

United States. A single paragraph will suffice to indicate our prodigality:

"In all the years I have known America, I have never been so struck as during the past two months by her prodigality. They have long been the champion spenders of the world, but now they are making all previous records in that line look silly. It is not merely money they are throwing about, but everything—copper, cotton, zinc, lead, oil, timber—you can hardly name one of the big staples of industry that they are not literally devouring. It is an amazing spectacle. There you have 115,000,000 people feverishly tearing from the earth its irreplaceable wealth and using it to maintain a rate of growth utterly without precedent in all human history. It is this terrible consuming power of America that is by all odds the biggest economic fact in the world of to-day. It is terrible, because already it is outrunning production. Before long, while the demand will be as voracious as ever, the supply will have run short. Then there will be a smash."

BOOKS

MATTER AND SPIRIT ¹

"If there be anything individual about this book, it is, I suppose, its outspoken defense of dualism." These are the sturdy words of Dr. James Bissett Pratt, of Williams College, in the Preface of his book, *Matter and Spirit*. Throughout the book Dr. Pratt uses the term "spirit" in the same sense as "mind." In theological phrase, he is evidently a dichotomist, not a trichotomist, although he nowhere raises the question. It comprises a series of lectures delivered before the Yale Divinity School. In every way it is worth while; indeed, it is a most convincing book, and we shall be surprised and disappointed if it does not spell something like an epoch in present day psychological research and discussion. It certainly will force monists of all sorts and descriptions to look to their spurs and to re-examine the foundations of their scientific and philosophi-

¹ *Matter and Spirit: A Study of Mind and Body in their Relation to the Spiritual Life*, by James Bissett Pratt, Ph. D. New York, 1922. Pp. XII + 232.

cal structures. If they are conscientious seekers after truth, they will have to reckon with Dr. Pratt.

We are frank to say that we could not endorse all the author's positions in his previous book, *The Religious Consciousness*, excellent as it was in many ways. We did not see how he could take a neutral position in religion, and still think the subject through, especially in a land so largely under the influence of Christianity. Besides, he sometimes seemed to get off the fence on which he was balancing, and give hints of views that did not harmonize with evangelical Christianity.

But enough of criticism. Dr. Pratt's latest book, now under consideration, is most gratifying to one who believes in Christianity in its full-toned teaching of doctrine and practice. Indeed, it is more than gratifying, this book, although that is saying much in these days of uncertainty—in this “weakling age, sick with a deadly doubt.” We rejoice to say that the work is both comforting and uplifting. These are days of down grade psychology, days when naturalistic monism is rife, and when many teachers of this important discipline in our colleges and universities are agnostic toward the divine existence and the immortality of the soul. So we desire to proclaim from the housetop that Dr. Pratt's book sets us again on the highway of up grade psychology, and with distinguished ability and success carries us far along that royal road, until we can see clearly into the golden future. We rejoice, too, in Dr. Pratt's moral courage. He has thought his subject through with such thoroughness that he is confident of being able to defend his position, and so he utters his challenge in brave speech and clear accents. Such sincerity of conviction is refreshing. The work is eminently constructive; in no sense is it destructive of the best and finest things in life. After paying his respects in his Preface to “dogmatic Naturalism” and “monistic Idealism,” he proceeds to observe:

“It is time, I say, for those of us who cannot accept either of these unempirical philosophies to come forward frankly with the opposing view, and call ourselves dualists before our critics

have the opportunity of branding us with that opprobrious title. For my part, at any rate, I am glad to accept the accusation, and to be called, as a writer in a religious periodical recently called me, 'an avowed dualist and unashamed.'"

An admirable feature of this book is the power of sustained thought and of logical praxis it displays. Here are no "drop-stitches" in logic. The author also shows that he has the requisite information for dealing effectively with his subject; he is acquainted with the immense literature on psychology that is now available; he has mastered his authors, however erudite. Yet he also knows that there are many problems that have not yet been solved, and thus recognizes just how far human thought can go and when and where it must stop.

Dr. Pratt is not a nominal dualist, but a real one—a dualist of the right kind and of the truly noble order. He opposes the theory of parallelism (whose logical outcome usually is monism) with much force and sound reasoning. He is an advocate of what is known as interaction, namely, that there is real reciprocity between the mind and the body; which means that the body affects the mind, and acts upon it, and that the mind in turn acts upon the body; neither the mind nor the body is an illusion, a mere seeming; both are real entities, actual noumena, not mere phenomena or epiphenomena. Yes, he believes in "the thing in itself," even if he nowhere uses the term.

We confess that we were brought up with a sudden shock of amazement when we came to this statement (p. 183): "It is, however, a dualism of process, and not necessarily of substance." But that sentence certainly must be due to a moment of mental lapse or hiatus, for all through his book he treats the mind as if it were a real entity. How could there be a process of nothing? If there is nothing to proceed, there can be no process. More than that, in the latter part of his book the author argues powerfully—we think convincingly—for the conscious existence and immortality of the soul after the death of the body. This certainly could not be if there is only a dualism of process in the relation of the mind and the body; for if

the mind is not a real entity—a *substantia* or *essentia*—there would be nothing to survive when the “process” ceases. But with the exception of this one apparent “slip,” we think the author stands on solid empirical ground throughout his entire book, and whenever he draws philosophical inductions he draws them legitimately.

While we have greatly profited by Dr. Pratt’s book, it would not be fair to hold him responsible for the arguments and conclusions which follow and are included with this review, save, of course, where we refer to or quote from him directly. Still, we feel quite confident that what we say is in harmony with the fundamental principles of his book.

Frankly, there are mysteries, insoluble riddles, in all our psychical processes; hence our problems of epistemology, free will, sensibility, and conscience. Ultimately we do not know the noumenon, “the thing in itself;” we only know how it acts. We do not know what mind is; we can only say that it is something that thinks, feels, and wills; whatever it is, we realize in our experience that it is a self-conscious entity. But let not such reflections daunt the psychologist, and shunt him off into agnosticism. The naturalist is no better off; he cannot tell us what matter is. He may talk eruditely—and he has a right to do so—about molecules, atoms, ions, electrons, and the ether of space; but he knows well enough that in the use of such terms he has not found the ultimate reality regarding matter.

However, one thing is certain, all persons in the naive state of mind, unspoiled by philosophical speculation, believe in the reality of both mind and matter. Now, why does any psychologist, merely in the interest of speculation and futile logical processes, want to adopt a philosophy that is utterly impractical—a world-view according to whose principles no man could exist for a day? What does universal human experience tell us? Surely that matter is real. If it is not real, the human mind is framed in an irrational mold, and the vast material universe is a hallucination. We cannot accept such a philosophy. Therefore our conclusion is that idealism has no

empirical foundation, being contrary to the very intuitions of the human mind, that is, to universal experience. The pragmatic effect of such a philosophy, if generally accepted, surely would not be wholesome.

On the other hand, the theory of naturalism, which dissolves the mind into unreality and makes thought merely the result of cerebral organization and molecular action, is no less inadequate, and is much more crass and injurious. If there are mysteries about the dualistic view, there are insuperable difficulties in the philosophy of materialism. For example, just raise the question, How can matter think? and you see and feel at once how impossible the theory is. Consider also the question, How can mere molecular motion produce thought? or, How can mere physical and biological organization in the brain give rise to self-consciousness, which is something so different? Can you get something out of nothing? Can the unconscious evolve into the conscious merely by resident forces? Can the non-sentient evolve into the sentient? Can the non-moral evolve into the moral? Can the non-spiritual evolve into the spiritual? Can you get the greater from the lesser? Can you get a finer quality from a coarser? Can water rise higher than its source by natural pressure? No, the system of materialism is an attempt to get something out of nothing, and therefore violates the law of causality, which is an axiom to the human mind.

From another angle the naturalistic view is seen to be inadequate. To hold that all mental processes are the result of mere physical forces and stimuli, causing molecular motion or neural modification in the brain, is absurd, because, as has been shown, all the energy used in the process would be exhausted in producing only the physical movement. Then whence would come the force that gives rise to thought? There would be none left even to throw off a "by-product." Thus the materialist must simply give up the problem of knowledge. That is just what Huxley did long ago, holding that there was no way

by which the gulf between molecular motion and psychical consciousness could be spanned.

And Huxley was right; from the materialistic viewpoint there is no passageway between mere material motion and conscious thought. Yet note. We do effect that passage in our experience. Whenever a force runs through a sense avenue into the proper brain center, there is a something within that reacts to the stimulus, perceives the object, and brings it out into the field of consciousness. And that wonderful something acts differently from mere material force; its action cannot be expressed in materialistic terms, but only in psychical terms. Therefore, if we are going to account for the whole phenomenon of cognition, we must accept the view that there is something transcendent to mere material substance and energy. That something is rational, sentient, self-conscious, personal mind.

From another viewpoint we may expose the futility and *exparte* character of the naturalistic hypothesis. It ignores or resolves into thin air the vast body of human experiences by which men realize clearly in their consciousness that the mind acts upon, guides, and controls the body. To disregard these experiences is to forsake the realm of science and empiricism, and fly off into the realm of speculation. We maintain, too, that the experiences just referred to are the paramount experiences of human life—the basis and *raison d'être* of all our progress, our civilization, our religion, our highest purposes and hopes. We ask whether the materialist believes that all our vast civilizations are the result, not of conscious purpose, not of volition and reason, but of mere chance or blind law in an atomistic and mechanical regime? But, if our civilization is the result in large measure of conscious and volitional purpose, materialism topples to the ground.

Another consideration is this: If there is nothing in the universe but material substance, and yet it causes practically all men to believe that they have minds as well as bodies, that they have conscious feeling and purpose, and that they really

exercise in thousands of ways the power of alternate choice in free agency—if material substance causes all these experiences, and yet all of them are a delusion, then material substance cannot be trusted in any case. If, on the other hand, the experiences referred to are based upon actuality, then we live in a veracious and rational world.

Dr. Pratt gives what might well be called the *coup de grace* to the theory of parallelism. To our mind, the question is scarcely worth arguing. The view is, that the brain process and the mental process simply run along parallel lines, but there is no connection between them, especially no causal connection. Here is the line of molecular activity in the brain, above it runs the dim line of mental activity, the two corresponding moment by moment through life, just like two trains running side by side on parallel tracks, each independent of the other. Does not this seem like an impossible conception? One might ask, What are the two things that run so steadily side by side? Why do they run in that way if they are absolutely independent? Who or what started them to running parallel? If a Supreme Intelligence initiated the concerted movement, why does He give all men the impression that there is some causal relation between the two? If He put the two entities together in the human brain, would it not be more reasonable to believe that He constituted them to interact and to be true companions throughout human life? You will note that the theory of parallelism raises many questions, and answers none.

Moreover, we do not see how one can be a parallelist without also being a dualist; for the materialist says that thought is simply the product of cerebral organization and activity; therefore there could be no parallelism. The idealist denies the reality of matter; therefore there could be nothing to parallel the functioning of the mind. But if there are two entities, mind and matter, it is easy to see that they may be so constituted as to be interactive.

And this brings us to the doctrine of dualism with its con-

comitant of interaction between the two entities which are party to all experiential transactions. Interaction simply means that mind and brain are so organized and constituted as to be able to do business together. Dr. Pratt is most thorough-going in his argumentation here, and the fine feature about his polemic is that he appeals to empirical data and every-day experience, instead of leading his readers off into the realm of misty speculation. Dualistic interaction holds steadfastly that matter affects mind and mind affects matter; sometimes the one is more dominant, sometimes the other.

The speculatist at once asks the question, How can two entities which are so different integrate and correlate? Probably no one can explain the how, but the prime question is, *Do they work together?* All experience proves that they do. It is much more important that we know the fact than that we know the how. The chemist knows that H_2O is water, but does he know how or why? The biologist knows that the living cell subdivides itself and produces twins, but he does not know how. So in psychology; the experiential fact is that the body affects the mind and the mind affects the body; then why dispute the fact because we cannot cipher out the how?

But can it be proven that this reciprocity subsists between the body and the mind? Yes, in a thousand ways. All we need to do is to go into the laboratory of psycho-analysis to prove the fact, and we need not become abstruse or travel far away in our experimenting.

In our mental operations what facts stand out most distinctly in our experience? We answer, The mental facts, *not* the material facts. In normal conditions we are not in the least aware of any stirring of molecules in the brain nor of any modification of the neurons. Never once do such physical movements come out into the arena of consciousness. We are compelled to open human skulls by the score and hundred to find out the physical facts, and then we do not know them by direct intuition or experience, but only by what we believe to be logical inferences. But note: The facts that we are directly

aware of are the psychical facts. We experience directly the facts of perception, consciousness, reflection, memory, emotion, volition—all of them, if you please, mental facts, expressed, not in material terms, but in psychical terms. Therefore those who reject interaction and dualism, especially the materialists, overlook the most distinct and important facts of experience, and try to explain mental action by speculation rather than by the experiential test. The only adequate explanation is the view that the mind is a transcendent quiddity interacting with its divinely chosen and constituted partner in life, the body.

A most important corollary is connected with Dr. Pratt's dualistic view. It relates to the future life, the survival of the soul after the death of the body. If materialism is true, "it is all of life to live and all of death to die." Then, indeed, "death ends all." The dualistic view is the only view that affords us hope and saves us from dark despair. But let our author speak for himself (p. 227f):

"In short, only a dualistic philosophy is compatible with any significant form of personal immortality. * * * For if it be true, as we have found reason to believe, that the body is in a real sense the tool of the mind, why must we believe that when the tool is destroyed, the mind which used it perishes? * * * The tones which we hear from the violin when the master plays it—are they due to the artist or the instrument? Surely to both united, each limiting and aiding the other. Yet for all that, we do not identify the one with the other, nor say that, since the tones come immediately from the violin, therefore there is no master, and none is needed. To say this would be the wisdom of Monism. But we who are not monists believe that behind the wood and horse-hair and cat-gut of the machine, we can trace the hand—yes, and the personality—of the master. Suppose now the violin be broken; must we conclude that therefore the violinist also ceases to exist, or that, at any rate, he can never play again? Surely not if we be good dualists. We know that in this universe there are other instruments on which the master may play."

In conclusion our author quotes relevantly from two tablets found in the graves made by the ancient Orphics. One of

the quotations ends thus: "Whence art thou? I am a child of Earth, and of Starry Heaven." It is a sentiment which the author endorses with tender pathos and earnestness, and we see the radiance gleaming from the eternal world to light up life's pathway. How sad and hopeless would be our checkered lives here below if it were not so!

Our heart is cheered by this outspoken defense of realism and common sense in psychology. It augurs a better day. We rejoice, too, that Dr. Pratt takes the firm position that the dualistic view leads back to a personal God, and thus gives us the theistic world-view; and also that dualism is in agreement with the teaching of Christianity, which he calls "our religion." Here is a true prophet who comes forth from the ranks of the psychologists. And a most gratifying fact is, that he has the knowledge, the ability, and the logical acumen necessary to command the respect of the experts and specialists in the field of psychological investigation. We go so far as to say that we believe this work deserves to be used, and ought to be used, as a supplementary text-book in psychology in every college and university.

LEANDER S. KEYSER.

THE LIFE OF THE SPIRIT AND THE LIFE OF TODAY ²

The subject matter of this book is made up of a series of lectures delivered as the inaugural course of a newly established lectureship on Religion, at Manchester College, Oxford. The author is the first woman lecturer on religion to appear on the University list. This unusual distinction assures the reader that she is a thorough, sane scholar with an important contribution to make to this subject. After one has finished reading the pages of this book the reason why Oxford invited Evelyn Underhill to lecture upon *The Life of the Spirit* is apparent. There is no other person who has made quite such a sympathetic study of this sorely neglected subject.

² *The Life of the Spirit and the Life of Today*, by Evelyn Underhill. New York, 1922. Pp. X+311.

Her book is by all odds the most original, notable, and constructive contribution to the philosophy of the spiritual life, in terms of modern thought and backed by a thorough working knowledge of modern psychology, which has yet appeared. It marks the beginning of the second cycle of the new religious apologetic, the first cycle of which was started when Professor Leuba and Professor Starbuck, twenty-five years ago, began to subject the phenomena of religious conversion to psychological analysis. This first cycle unexpectedly turned back into humanism and materialism through the underground psychic channel of the subjective, but better results are hoped for from this second movement. For there are now a few pioneers who have mastered the science of psychology and are studying its phenomena with a sympathetic and live religious interest, and who have discovered that there are certain important biological facts, which up to this time psychologists seemed to have overlooked, which must be recognized if the science of biology is to be accepted as reliable. And one of these facts is the fact of the life of the spirit. Among these pioneers, Evelyn Underhill, the recognized authority on mysticism, is one of the most prominent.

In her chapter on History and the Life of the Spirit she shows that, among other things, history proves the life of the spirit to have been one of the most distinctive and powerful of all the creative forces at work in the individual and society. Of the two it can furnish the best credentials for recognition, if any rival claims should be instituted by its competitor, materialism.

In the chapter on Institutional Religion and the Life of the Spirit she puts the evolutionists in a dilemma, to explain religious institutions and cults, which are in all ages and races the guardians of the life of the spirit, without frank acknowledgment of the fact of the life of the spirit.

In the chapter on The Life of the Spirit in the Individual she points out that the same conditions prevail in the inner life of the individual which have already been pointed out in the

history of the race. The struggle which the individual has to recognize between the higher and the lower, the animal and the human, the flesh and the spirit, in whatever terms it may be described, is created by the life of the spirit which will not be satisfied with or accept any decision of choices save those that favor the higher or spiritual side. Historically and psychologically this unique fact forces the biologist and psychologist to acknowledge that there is a distinct spiritual urge or push which compels recognition in nature and human life. This fact forces a spiritual interpretation of reality, and heads the creative movement toward Deity. The spirit of the individual and the spirit of the race never have, and never will, find rest until they find it in confidence in, and in communion and co-operation with, this inescapable spiritual reality, which can best be interpreted as the fulfillment of His eternal will and purpose. Up to this point the book is powerful.

Being a great student of mysticism, its author naturally turns to the field of mysticism for her historic illustrations of the spiritual geniuses of the race. Plotinus, St. Benedict, St. Bernard, St. Francis, St. Teresa, Ruysbroeck, Jacob Boehme, the Sufis, Sadhu Sundar Singh, and similar representative mystics from all religions are called in to give their testimony in support of the life of the spirit. This feature of the book gives universality to the evidence of the presence of the urge and push of the spirit, and to this extent it is valuable.

But when she undertakes to make these historic mystics, most of whom exhibited distinctly abnormal reactions toward this-world-life and were supernormal in their otherworldliness, our guides to lead this modern age back to the true life of the spirit, she seriously weakens her case. For none of these persons were major historic personalities, and it is too late now to try to confer such leadership upon them. There are great historic personalities whose spiritual life was ever normally balanced between contemplation and co-operation with spiritual reality, whose historic gifts of leadership are not open to ques-

tion, such as Moses, St. Paul, not to mention Jesus, who can serve this purpose so much better.

Had she concentrated her final appeal for rallying around those who represent normal spiritual efficiency, she might have greatly strengthened the influence of her most important work. The great advance which she has already made during the last few years, since her first book on Mysticism, along this very line, and even since the delivery of her lectures at Oxford, which their revision shows, gives promise that this single weakness is in a fair way to be corrected in some future treatment of this inexhaustible subject. But this weakness should not blind the reader to the value of this important book.

ALBERT CLARKE WYCKOFF.

OLD TESTAMENT HISTORY ³

This little book of 158 pages is the first of a new series called the Life and Religion Series, edited by Frank K. Sanders and Henry A. Sherman. The first two volumes of the series, *Old Testament History*, and *Old Testament Prophecy*, are now ready. They are companion books and together give an outline of the history and prophecy of the Hebrew Scriptures from the point of view of the editors. The titles of the later volumes of the series are: *Jesus and His Teachings*, *Beginnings of the Christian Church*, *Historical Development of Christianity*, *Social Ideals and Teachings of the Bible*, *The World's Living Religions*, *The Ideals of Christian Citizenship*, *The Development of Modern Missions*, and *The Missionary Approach to Life and Religion*. The Preface announces:

"This volume, like the other volumes of the series, aims to furnish to the untechnically trained reader or student a succinct yet trustworthy and satisfying introduction to the subject of which it treats. * * * No one should expect that the study of so small a volume will afford a mastery of Old Testament history. The book has a less pretentious but more

³ *Old Testament History*, by Frank Knight Sanders, Ph. D., D. D. Life and Religion Series. New York, 1922. Pp. X + 158.

useful aim. It will lay a secure basis for an appreciation of the dignity, interest, and value of Old Testament history, for its intelligent interpretation, and for a lifelong enjoyment of the Old Testament as a whole."

A fair criticism of the book must take account of this announced purpose. We should not expect from it a complete statement of Old Testament history, but we may reasonably expect a sufficient outline to give the reader a correct view of the general course of that history. It is not easy to decide how much knowledge of the Bible and its history one can safely presuppose in "the untechnically trained reader or student." The reports which come to us of the answers to Bible questions by students in our schools and colleges might make us pessimistic on this subject. One might think it would be safer not to count upon any previous knowledge of the Bible. If this view is correct, the book before us is altogether too brief to accomplish its purpose. If the student should read the Old Testament itself in connection with it, he would get a tolerably clear view of the history; and if besides this he should read the books mentioned in the bibliography in the Appendix he would get quite a comprehensive view of it. The latter course, however, is rather an awkward one.

After reading the volume through carefully, the impression of the reviewer is that even an outline of Old Testament history should be fuller. While the fact that it was prepared for those not technically trained makes it unnecessary and inappropriate to discuss at length technical subjects, it also makes it necessary to introduce certain subjects the knowledge of which may be safely presupposed in the case of a larger work. A good teacher of beginners does not try to teach too much, but he does teach enough to make the subject clear.

In particular this little book devotes too much space for its size to matters of date, authorship, and composition. It says either too much or too little on these subjects. The untrained reader would gain the impression that there is no difference of opinion concerning the composite structure of the

Hexateuch and the approximate dates of its documents, and in general the view that the prophetic literature of the Hebrews preceded the priestly literature. In all fairness, the author should either state that scholars differ in these matters and give the reasons for his own conclusions, or else not mention the subject at all. Since the former course would lengthen the volume beyond reasonable limits, it would be better to relegate these critical matters to a separate book to which reference might be made in the preface.

The viewpoint of this work is that of the current criticism which still follows in the main the leadership of Wellhausen. The serious objections to this criticism have been presented so often that they need no repetition here. While this is the critical position to which Dr. Sanders adheres, he is not an extremist. There is not as much reconstruction of the history as told in the Bible as some writers indulge in. For example, he says:

"Genesis seems at first sight to relate the early history in a very simple and clear fashion, declaring that the Hebrews were the descendants of Jacob, who was the grandson of Abraham, who was the single ancestor of all. But such a statement overlooks many of the data which these chapters furnish, and many others which archaeological research has brought to light. It seems clear, however, that the Hebrews were of desert stock, that they, as known in later history, developed out of several groups of tribes, only one of which was surely in Egypt and that the exact movements of these groups cannot be traced with assurance in the varied records of Genesis. These conclusions being accepted, it is equally true that the most important and directive section of the Hebrews did find its way to Egypt, there to undergo varied experiences" (p. 11).

While we do not believe that the evidence from Genesis and from archeology, when fairly interpreted, leads to any such conclusions as these, we are glad that Dr. Sanders leaves us a real historic residuum in Genesis and that he believes that an important part, at least, of Israel were in Egypt. Elsewhere he says:

"The patriarchs may have been idealized even to a large extent, but, even so, the resultant portraiture reflected the historic ideals of the race" (p. 12).

One of the best things in the book is the high value it gives to the great leaders of the Hebrew race. It is pleasing to read:

"The real history of the Hebrew people begins with Moses, their accepted leader, the wise organizer of their institutional life, the watchful guardian of their interests, and the interpreter of their future. On the basis which he laid was reared the essential structure of their whole national life. Later generations made no real mistake in attributing to him the whole body of results developed during the next seven centuries" (p. 30).

This seems a dangerous concession for an author to make who can write elsewhere:

"With great probability the reigns of David and Solomon may be regarded as the era of the beginnings of Hebrew literature. Before their day there were lacking the necessary factors. But with the growth of the prophetic order and of the priesthood and with the development of a national feeling, cultural influences were encouraged" (p. 44).

If Julius Caesar had the time and disposition to write his Commentaries on the Gallic War, in which he was the principal actor, and if Xenophon had the disposition to write his Anabasis, concerning the tragic retreat of which he was the leader, why could not Moses, "the wise organizer of their institutional life," have written down those institutions as the Pentateuch contains them and the history in which he was the chief actor?

Another merit of this book is its division of the history. The period from Joshua to the end of Solomon's reign is treated in one chapter headed, The Gradual Nationalization of the Hebrew People. The time between the defection of Jeroboam and the death of Elisha is called "The Century of Rededication to Mosaic Ideals." The next century, from Jehu to Jeroboam II is designated "The Century of the Growth of Each Kingdom to its Greatest Extent." Such divisions and those which follow are most valuable in giving a true idea of the course of

the national history. The way the history of Israel is fitted into that of the great empires of the Nile, the Euphrates, and the Tigris is also admirable. We can also commend the appreciation of the enormous influence of the Exile on the religious life of Israel and the great significance of Ezra and Nehemiah. We cannot, however, commend the chapter on Greek and Maccabean Rule in Palestine. However interesting that chapter may be, it is not a proper part of Old Testament history.

Finally, the Appendix, with its tables of dates, its bibliography, and its list of questions for review, adds greatly to the usefulness of the book. While we could wish that the bibliography had mentioned more conservative books, and while a few of the questions seem vague, on the whole the Appendix meets our approval.

JOHN H. RAVEN.

CHRISTIANITY AND PROBLEMS OF TO-DAY⁴

Here are five lectures loosely strung on the thread of a single title. Judged in the light of the Bross Foundation, they are an attempt to show how Christianity bears upon and offers a solution for the ominous and baffling problems of the life of our day. It is a serious undertaking to lay one's faith down alongside the blinded ignorance and gaping wounds of the world as we know it. It assumes depth of diagnosis and a full and confident grasp of Christianity's superhuman resources. How far requirements like these have been met in the volume before us is a matter on which opinions will differ.

The first lecture bears the title, *From Generation to Generation*. So far as it is possible to take anything so poetical for sober prescription, it is a plea for universal education. It is a call to this generation to face the bounden duty—faced

⁴Christianity and Problems of To-day. Lectures delivered before Lake Forest College on the foundation of the late William Bross. New York, 1922. Pp. 159. The lecturers were Dr. John Huston Finley, Dr. Charles Foster Kent, Dr. Robert Bruce Taylor, Dr. Paul Elmer More, and Dr. Jeremiah W. Jenks.

first, Dr. Finley tells us, not without imaginative charm, as far back as the days of hoary Enoch—of passing its inheritance of educational wealth on with increment to the generation following. Is this wealth to include moral and religious elements? If at all, only in subsidiary fashion. “Long before Mr. H. G. Wells put before the world the suggestion of a fundamental world curriculum,” we read, “it came to me that the curricula of the elementary schools of the nations of the earth should be analyzed to discover just what each nation was attempting to teach its children through formal education, and then that the residuum, after the purely local matter was eliminated, should be synthesized into a single body of knowledge, which should embrace what the race as a whole seemingly thought it most vitally important to transmit out of its experience to those who were to follow” (p. 11 f.).

This, then, is the body of knowledge, to be gathered, revised, and handed on, to which Dr. Finley pins our hopes for the future. If only this is ably and faithfully done, hatreds will abate, horizons expand, racial cleavages disappear, and everything go happily. The lecture reaches its climax in a large-hearted proposal that America fund the Allied debts in the interest of the education of the children of the suffering nations and unprivileged races of the earth.

America, no doubt, barely scratched by the war, owes torn Europe better balm than a Shylockian collection of Europe's debts. We can only admire and long for the triumph of some such unselfishness. But we long also for the day when professional educationalists will become no longer enemies but friends and purveyors of education by recognizing education's limits and ceasing to idealize it as a universal panacea.

How much is it sensible to hope for from present-day education? Is there anything more chaotic to-day than educational theory? Is anything more disputed than the very connection between the fundamental principles of intellect and the fundamental principles of morals? Education, antedating Christianity, has remained so untouched by Christianity that

it can in no sense be called Christianity's product, even if Christianity's ally. How then can education be depended upon to produce Christianity's results and inaugurate the blessings Dr. Finley hopes for? What "freeing of the soul," what obliteration of race hatreds, what "planetary consciousness," to borrow the resounding phrase of the lecture, may be expected from a "synthesizing" of the world's existing educational material into one standard curriculum? If Dr. Finley covets for the education of the future a far greater inclusion of pronouncedly moral and Christian elements than a synthesis of existing curricula could yield, he might well avow it, for the title of the book demands it. What the children of the future need is not a "planetary" but a cosmic, or better, *celestial* consciousness—the type of mind and relationship which is possible only as God resumes His place as the integrating and interpretative center of all, even the most elementary, education.

Professor Kent, in the second lecture, entitled, The Social Plan of Jesus, does not overdraw the social significance of the Gospel of Christ. That our Lord came not only to save individuals but gloriously to re-make human society is as sure as the divine promise of a Kingdom and the central petition of the Lord's Prayer. The novelty of this lecture consists rather in something incidental, that is to say, in the relationship suggested between this social purpose of Christ and a particular locality. Our Lord aimed, we are told, to found a unified society, a great and winsome fraternal order, whose radiating center should be that mart and meeting-place, home of free thought and emancipated religion, Capernaum. There by the sea the divine purpose of the ages should first be realized. Thence it should spread. The social plan of Jesus, in short, was the Capernaum plan.

For ourselves, we are far from thinking that the offer of Christ to Capernaum of a divine society of which He Himself should be the inspiring and governing head was not a *bona fide* offer, or that, had Capernaum proved receptive, there would

not have been realized in that strategic, seething, and supremely favored center a program of social blessedness surpassing all that Professor Kent has described or dreamed. But why a Capernaum plan only? Why not also a Jerusalem plan? Why slight the fact that Jesus was the Jewish, and not merely Galilean Messiah; that the fourth Gospel reports also an earlier Judean ministry during which Jesus gathered disciples outnumbering the Baptist's; that Jesus offered always, wherever He went, individual salvation in one hand and social salvation in the other; and that therefore there is the most ample reason for believing that when our Lord came to His own at the sacred capital, at that first great feast of His public ministry commemorating Israel's deliverance from bondage and birth as a nation, He offered Jerusalem and Judea all that He afterwards offered the unhappy city beside the sea?

But this is comparatively unimportant. Our criticism goes deeper. Professor Kent confesses that the Capernaum plan met with "relative failure." It failed, that is to say, as a plan. But if the social plan of Jesus failed in Capernaum and in Jerusalem, what is to prevent its failing again in London, Chicago, and New York? The failure, it is explained, "was due to that which the Infinite has made a basic principle in the universe—the freedom of the human will" (p. 41). But if the human will is not something indeterminate, but the expression of a human nature which is substantially still the same to-day, how justify the optimism of the lecture? Professor Kent, apparently, is not disturbed with embarrassment over identifying the social purpose of our Lord with a plan that failed and may fail, nor persuaded thereby to look any more favorably upon another possibility, reflected in the words of Jesus and triumphantly maintained throughout the whole last half of the New Testament—the possibility, namely, that what failed at Jerusalem and Capernaum was not so much the plan of Jesus as a tragic foundation and first developmental feature of another plan, deeper and grander far, that did not fail and cannot fail.

This is the defect of the lecture. It does not see behind,

underneath, and inside the Capernaum plan that other plan, necessitated by the facts of human nature, planned in the eternal counsels of God, finished in the fulness of time upon an earth quaking with terror and shrouded in gloom—the Golgotha plan. The Capernaum plan is too cheap for both God and man. There is nothing august and awful about it, therefore nothing compelling and transforming. Professor Kent cannot commend the Capernaum plan because he cannot prepare men for it. Here are no searching tests. Here is no shadow of the impotence and obduracy so tragically reflected in the Gospels, consequently nothing of that type of change which alone can make men homogeneous. Godlikeness is not a perquisite of renewed society, it is a prerequisite. Professor Kent is advocating a vast Kiwanis Club, not the Kingdom of God.

A sentence or two must suffice on the other lectures of the course. A third follows, entitled, *Personal Religion and Public Morals*. This vital theme is discussed by a man who is still pre-occupied with questions of authority. To him the real authority of the New Testament went out with inerrancy, and he has never yet entered into that realization of the full spiritual competency of the New Testament writers which, from the moment it blessedly dawns on one, displaces problems and makes the urgent task of life, not adapting Christianity to ourselves, but adapting ourselves to Christianity. And so Dr. Taylor's whole insistence is on trying by restatement to make New Testament teaching comfortable in the contracted quarters of the modern mind. Is it surprising that, with such presuppositions, we are furnished in the lecture neither with an account of how personal religion works out into public morals nor with a challenging and irresistible call to personal religion? Our Lord would not turn stones into bread, and we cannot.

The fourth lecture, *Religion and Social Discontent*, by far the strongest, is a fearless, thoroughgoing, and truly powerful assault on the arrogance and vogue of thinly disguised mate-

rialistic and anti-religious teaching in our colleges and universities to-day. Dr. More marshals both logic and learning, and wields a biting sword against the dogmatic negations which, from seats of assumed authority not unnamed, are browbeating the minds of our rising youth into dazed acquiescence. One takes heart at the consecration of such talent, and prays that such a bugle call may wake echoes and call warriors to the standard of safe education in our land.

Professor Jenks, in the final lecture, *The Teachings of Jesus as Factors in International Politics, with Especial Reference to Far-Eastern Problems*, applies Christian ethics to international politics and policies, and shows how respect for truth, respect for man, unselfishness, and brotherhood offer an exit from suspicion and division and from enmity and war, and a highway into the harmonies of a happy family of nations. It is a fine statement of principles, calculated, one might judge, to instruct and assure nations already won to an allegiance to ethical and Christian ideals and not exposed at the time to any strong selfish national passion.

A final word. This course of lectures on Christianity and Problems of To-day, despite so much that is exceptionally fine and stimulating, is a deep disappointment. We are at one remove from, even when in sight of, things vital to the life of the world. We miss sharp issues, clear affirmations, and that contagious conviction which, even though it probe human need to the depths, always meets it with radiant and overflowing supply. The problems of humanity are soluble, but not in this way. We appeal finally to the purpose of the founder of this lectureship for our Western youth, and ask whether he would rest satisfied with an interpretation of Christianity which bears no witness to the present workings and all-glorious sufficiency of our Lord, contains no grateful testimony to the power of His cross, and confesses no supreme dependence on the ever pertinent, ever potent, and ever available privilege of prayer.

JOHN HENRY STRONG.

WHAT SHALL I BELIEVE?⁵

The late Dr. George Trumbull Ladd was a profound student in various fields and a voluminous writer. Some of his books were of such imposing size and technical style as quite to discourage the venturesome lay reader who might turn to one of them for information. But not long before his death he put out a set of four small and simply written works that might serve to give people of average intelligence the gist of certain great themes dealt with. Such an undertaking did not mean that he had come to feel that the heavy, philosophical treatise has no place, but it sprang from a desire to bring the substance of what he had learned within reach of the many.

We have in the small but exceedingly useful book under review a similar instance. Dr. Strong, late President Emeritus of Rochester Theological Seminary, was one of the outstanding theologians in America; his *Systematic Theology*, a work of over eleven hundred pages in small type, is a standard text-book. Yet, like Dr. Ladd, he was brought to realize the necessity for a simpler work. Many appeals were made to him that he put in popular form the salient points of Christian doctrine. This work is his response, and his clear and simple statements of the evangelical faith make ten short chapters, accommodated in 118 small pages. They first appeared as a series of papers simultaneously in *The Watchman-Examiner* and *The Baptist*.

One of the first things which strikes the reader is the agreeable personal note that characterizes the author's utterance. He appears to talk with, rather than to, his reader, for he voices the experience of multitudes of the redeemed. He seems to fear he had gone too far in this direction, for in his Preface he remarks:

"My allusions to personal experience run the risk of appearing too autobiographical, but I comfort myself with the

⁵ What Shall I Believe? A Primer of Christianity, by Augustus Hopkins Strong, D. D., LL. D., Litt. D. New York, 1922. Pp. 118.

example of the apostle Paul, who found in his own heart the best confirmation of Scripture teaching."

This personal element is especially marked in Chapter VIII, dealing with three imputations essential to evangelical doctrine: "First, the imputation of Adam's sin to the whole human race; secondly, the imputation of all human sin to Christ; and, thirdly, the imputation of Christ's merits and righteousness to the believer." In opening this chapter he says: "My explanation is so bound up with my own personal experience, that I could not easily give it without mention of the steps by which I reached it."

In reading current religious literature one must be deeply impressed by the fact that every one, or nearly every one, of the distinguishing doctrines of evangelical Christianity is to-day beset by a rising tide of rationalism. Nothing is too well grounded in history, no name that demands the adoration of man, is too sacred, to escape the assault of its waves. The very title of this book is the cry of thousands who long to hear a sure and familiar voice above the roaring flood of modernism. But, if the title makes articulate the need of men's souls, the contents go a long way toward satisfying them. It is a very book for the times, as this list of its chapters indicates: God is Spirit, Christ in Creation, Holiness and Sin, Christ and Scripture, Interpretation of Scripture, The Atonement, Union with Christ, Three Imputations, Ultimate Fates, Ethical Implications.

These chapters tempt one to quote much, but we must be content with a few sentences which, in addition to their own value, reveal the author's sincerity, vigor, and conciseness. Speaking of Christ's relation to the Scripture (p. 48):

"The whole matter is summed up in the statement that the written word is the expression of the eternal Word.

"But as the eternal Word was made flesh and appeared in human form, so the written word comes to us through the weak and halting methods of human composition. As the Father expressed himself in Christ under the limitations of space and

time, beginning as a mere speck in the womb of the Virgin, coming to the full consciousness of his dignity and mission as he grew in stature and wisdom, and learning obedience by the things which he suffered, so Christ expressed himself gradually in the Scriptures, beginning with the prophecy that the seed of the woman should bruise the serpent's head (Gen. 3:15), enlarging the revelation by occasional theophanies and by the types of the Mosaic service, by the rough denunciations of the herdsman Amos and the surpassing eloquence of the courtier Isaiah, until at last, in his personal manifestation in human form, he furnished the key to all the past and made God understood to all the future (John 1:17, 18)."

During a vacation, while a gay and thoughtless student at Yale, Dr. Strong came under the preaching of Charles G. Finney, and began to seek peace from his overburdening sense of sin. Even after conversion and when in the ministry, he was not satisfied and seriously began to doubt that he was a Christian, but relief came through a study of the Scripture that brought home the meaning of union with Christ, and he writes (p. 90):

"I went back to my church as a conqueror. I preached on Union with Christ as the central thought of all theology and of all religion. Christians came to me saying with tears: 'We never heard this before.' There followed in that congregation many conversions almost as wonderful as that of Saul on the way to Damascus."

In the closing chapter, which was also the closing chapter of his many works, he says (p. 114):

"Thank God for hospitals and for schools! But remember that these are *secondary and not primary means of blessing*, and that they may become instruments of evil, unless purified and accompanied by the preaching of the Cross.

"I even go so far as to say that, without an experience of the truth of union with Christ, no young man has a right to enter the Christian ministry. It is certain that without such experience he will be as feeble and abashed as I myself was at the beginning of my work. I long to see the day when councils and presbyteries will refuse to lay hands on students who have no settled faith, and will tell them to go back to Jericho till their beards are grown.

"One man with settled faith is worth a hundred who know not where they stand in theology. Red-hot zeal, even with many defects of training, wins more souls to Christ, than do all the modern philanthropies; for it is the Gospel, and not merely its applications, which is 'the power of God unto salvation.'"

He complains that the "fundamentalists" are not fundamental enough and that the "higher critics" are not high enough, to see the omnipresent and eternal Christ back of the Scripture. Concerning the "higher critics" he continues (p. 63):

"They analyze the rind of the orange, but they throw away its contents. They need to look at the Bible *as a whole*, and to see in it the organizing and unifying Spirit of Christ. Personal experience of union with Christ would lift them out of the region of petty criticism into a larger and sounder judgment, and would enable them to see the written word as the final and complete expression of the Eternal Word of God."

This is a rarely suitable book to put into the hands of young people just entering college life, especially those expecting to enter Christian work. It declines to take any extreme view, and its sympathy with all true scholarship is apparent. Its spirit is calm and earnest, and its purpose the highest. Lastly the reader knows that he is reading after one of the recognized Christian scholars of recent times.

Dr. Strong died in November, 1921, and, in the words of the Introduction, written by his son, Professor John Henry Strong, now of the faculty of The Biblical Seminary in New York:

"This little '*Primer*' is his valedictory. Its last words were dictated the day before the horses and chariots of fire descended. It is a charge also to all believers that remain. Two words only he wished on his tombstone: 'For me to live is Christ,' and 'I have kept the faith.'"

ROBERT M. KURTZ.